A Treatise of Baptism:

WHEREIN

That of *Believers* and that of *Infants* is examined by the Scriptures.

WITH

The History of both out of *Antiquity*; making it appear, that *Infants Baptism* was not practised for *Three Hundred* Years, nor enjoyn'd as necessary till (by the *Popes* Canons here at large) *Four Hundred* Years after Christ; with the fabulous *Traditions*, and erroneous Grounds upon which it was (with *Gossips Chrysme*, *Exorcisme*, *Consignation*, *Baptising* of *Churches* and *Bells*, and other *Popish* Rites) founded: And that the famous *Waldensian* and old *British* Churches and Christians witnessed against it.

With the Examination of the Stories about *Thomas Munzer*, and *John a Leyden*.

As also, The History of Christianity amongst the Ancient *Britains* and *Waldenses*.

And, A brief Answer to Mr. *Bunyan* about Communion with Persons Unbaptized.

That Persons Baptised in Infancy, are to be Baptised after they Believe, which is not to be esteemed Rebaptisation, *but Right Baptisme.* Pet. Bruis *the great* Waldensian *Martyr*, Oliander *Cent.* 12. *L.* 3. *P.* 262.

By *H. D.*

Ephes. 4. 5. *One Lord, one Faith, one Baptism.*
Act. 17. 28. *As certain also of your own Poets have said.*

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BODLEIANA

The Preface.

AMongſt all thoſe *Ordinances* and *Inſtitutions* of Chriſt, that the *Man* of *Sin* hath ſo miſerably mangled, *metamorphiſed* and changed, none hath been more horribly abuſed than that of *Baptiſm*; which as to *Matter* and *Form*, *Subject* and *Circumſtance*, hath ſuffered ſuch apparent *Alteration* and *Subverſion*, that nothing but the very *name* of the thing remains, and yet that alſo very *improperly* too, if duly conſidered.

Which the better to *Demonſtrate*, you have here not only a *Platform* of the *Primitive Inſtitution*, in Chriſt's *Commiſſion*, the Apoſtles *Precepts* and *Practice*, and the Spiritual *Ends* thereof, plainly laid down from the *Scriptures*, and confirmed by the *Learned*; But the change it ſelf of *Believers* into *Infants* Baptiſm, *traced* out and detected, with all the *Foppiſh*, Ridiculous *Superſtitions*, and Fooleries, made *eſſential* to it, and *concomitant* with it, and that according to *Apoſtolical Tradition*, as their impious *Forgeries* would *impoſe* upon us;

Than which, as nothing did ever more tend to defile and ruine the *true Church*, and reproach the Wiſdom and Authority of Chriſt their *Head*; So *nothing* could rationally more *eſtabliſh* and *confirm* the *falſe*, or more apparently promote the *Soveraignty* and Dignity of Antichriſt their *Head*; which is ſo plain, that he that runs may read.

For if the very Act of *Sprinkling*, or pouring a little Water on the Childs *Head*, or *Face* (with the Charms attending it) muſt give *Grace*, *Regenerate*, take away *Sin*, ſave the *Soul*, adde to the *Church*, and give right to all the *Ordinances*; as Mr. *Pope* hath been pleaſed, ſitting in the Temple of God, as God, to *Ordain* and *Decree*, and that with *Anathema's* too, againſt every one that ſhall not ſo receive it:

How naturally muſt it needs follow;

Firſt, That Chriſt's *Converſion*, and the powerful Preaching of the Goſpel, his means to effect it, muſt be *ſlighted* and *deſpiſed*; *Ignorance* and *Prophaneſs*, the true Intereſt of this State, neceſſarily brought in; Chriſt's *Baptiſme*, with all the *Spiritual Ends* and *Uſes*, outed and *contemned*; the *Jewiſh* Anti-chriſtian *Rites* of a *National Church* and *High Prieſt-hood*, with all the Apurtenances, *introduced*.

But *Secondly*, That as the Nations ſhould accept this New Project of being made *Chriſtians* and *Church-Members* by the Popes *Chriſtening*, they neceſſarily oblige themſelves by receiving his Law, to *embrace* alſo his Government, and to be *Ruled* in chief by himſelf (as the greateſt part, called *Chriſtendome*, have done accordingly) who can deny it? To the erecting a *Throne* for the *Beaſt*, and to give that vile Perſon (who blaſphemouſly they call his *Holineſs*) cauſe to ſay (looking over his goodly Fabrick, with his Father of old, Dan. 4.30.) *Is not this great* Babylon, *that I have built by the might of my Power, & for the honour of my Majeſty*? And ſo hath it become the Corner and Foundation-Stone of the *Anti-chriſtian* Church and State.

For as they who take (as far as they can judg) *living Stones* (called the *Spiritual Seed*, Saints by Calling, or Believers) to build Christ a *House* or *Church*, Orderly joyning them *together* by *Dipping*, Do yield Obedience to Christs *Command*, *conform* to the *Primitive* Patern of the New-*Testament-Churches*, aſcribe *honour* and glory to the Lord Christ the *Inſtitutor*:

So they, who take the *Carnal Seed*, viz. *Ignorant* and *Unconverted* ones, to make up the *National*, or any *particular Church*, joyning them together by *Sprinkling*, do thereby yeeld Obedience to the *Popes Canons*, conform to the *Jewiſh* and *Antichriſtian Pattern*, and reflect Honour and Dignity to their Soveraign Lord the *Pope*, the *Contriver* and *Impoſer* thereof. And is not this very obſervable, that Pope *Innocentius* the *firſt*, (that *Abaddon* and *Apollyon*) that had ſo many marks of *Antichriſt*, as you'l find in the account here given of him, was the firſt *Confirmer* and *Impoſer* hereof.

But that which is moſt to be lamented is, That the *Proteſtant Reformers*, who detected and caſt away ſo many *Antichriſtian Abominations*, ſhould yet hold faſt ſuch a Principal *Foundation*-Stone of their *Building*; though it is granted, with the rejecting of many of its *Superſtitions*, and alſo upon other pretended *Grounds*. For when the *Rottenneſs* of the *Popiſh* Grounds aforeſaid did appear for *Infants-Sprinkling*, it had certainly faln to the Ground, but for ſome *new Contrivances* to ſupport it, though therein they have not been ſo happy to agree amongſt themſelves in their Concluſions.

For ſome are for *Baptizing all Children*, whoſe *Parents* are never ſo *wicked*; others

only the Children of *Professors*; whilst others are for the Baptising the Children of such Professors only, whose *Parents* are *Inchurched, viz.* Belonging to some particular *Congregation.* Some are for *Baptising Children* upon their own *particular Faith*, (which with much confidence 'tis affirmed they have.) Others deny that with great Vehemency, affirming they ought only *to be Baptised* upon an *Imputative Faith*, *viz.* upon the Faith of others, though herein, as you'l find, they vastly *differ*; some saying, it must be by the *imputative Faith* of the Church; others of the *Gossip*; others of the *Parent* or *Proparent* in Covenant upon the account of *Federal Right.*

So that some are for Baptising upon an *Ecclesiastical* Faith, some an *Imputative*, some a *Seminal*, some an *Habitual*, some a *Dogmatical*, & some upon a *Justifying Faith.*

Upon which Variety of Differences, you have Mr. *Baxter* himself in the beginning of his Book of the Sacraments say, *That it may seem strange, that after 1600 Years use of Christian Baptism, the Ministers of the Gospel should be so unresolved to whom it doth belong; Yet so it is* (saith he,) *and I observe it is a Question that they are now very sollicitous about: and I cannot blame them, it being not only about a matter of Divine appointment, but a practical of such concernment to the Church.*

And it is no wonder, that such *Contradictions* should proceed from such *contrary Principles*; For if from *one Baptism*, Ephes. 4. Christ would oblige and engage us to *Unity*, Let it not be thought strange, that from a *Baptism* so *different* from Christs, such *Differences* and *Divisions* should flow.

For as one ingeniously observes, That as it happens

happens to *Travellers*, when they are out of the *way*, one *conjectures* he ſhould go this *way*, another that, and ſometimes at hot *Diſputes* and *Contentions* about it, and in the conteſt many *By-wayes* are *attempted*. Yet ſtill the further they *go*, the more they are out of the *way*, till they can come to the true *Road* again. So it hath been with the *Baptiſers of Infants*, they are faln into many *New Devices* to maintain it, which hath occaſioned many *hot Conteſts*, *Breaches* and *Diviſions* amongſt themſelves, whoſe principal *Arguments* and *Scripture Pretences* for the Practice, you have here alſo *Examined*, and *Anſwered*.

The *Antient Waldenſes* you find here from good Authority, were great *Aſſertors* of this *Primitive Inſtitution* of Believers Baptiſm, and faithful *Impugners* of Infants, as a Human and Antichriſtian *Tradition* and *Invention*.

And is it not very ſtrange, that the *Proteſtants*, who pretend to derive their *Succeſſion* from them, ſhould ſo much *degenerate* in ſo principal a *Foundation*, and give thereby ſo much *advantage* to the *Common Enemy* to *reproach* their whole *Separation*? For ſince they aſſert but *two Sacraments* in oppoſition to their *Popiſh ſeven*, how *lamentable* is it that by this *deviating* from this *Primitive Rule* and *Patern*, they ſhould ſo *miſerably* differ in *both*, but more eſpecially in this of *Baptiſm*?

But it may be *objected*, That if the buſineſs of *Believers Baptiſm*, be a thing ſo *clear*, as you would *make* it; how cometh it to paſs, that ſo many *learned* and *pious* men, ſo many *fearing God*, both *Men* and *Women*, ſhould ſo *zealouſly* and *conſcientiouſly* cleave to ſuch a piece of *Error* and *Darkneſs*, in *Sprinkling* *Object.* 1.

their Children, whilſt ſo *few*, in compariſon, do *embrace* this great Truth of *Baptizing Believers?*

Anſw. In anſwer to which Enquiry, I preſent the following Conſiderations for Satisfaction, *viz.*

1. That the *Wiſdom* and *Grace* of God may more appear, that many times *Reveals* his Truths to *Babes* and weak ones, which he withholds from the *wiſe* & *prudent*, to prevent boaſting, and that no *fleſh* ſhould glory in his preſence, and to fulfil his holy good Pleaſure, who opens *Hearts* and *Ears*, and gives *Underſtanding*, as ſeemeth him good.

2. To demonſtrate that great *Truth*, That as Gods People went into *Myſtical Babylon gradually*, that *Iniquity* prevailing by *Steps*; ſo muſt their coming out be, ſome at one *time*, and ſome at *another*, as they came out of *Literal Babylon.*

Therefore hath it been, that ſome *Ages* have recovered much of the *Doctrinal* part, whilſt yet they have been *very corrupt* in *Diſcipline*, and held faſt many Dregs of *Antichriſtianiſm*; as *Luther* and many of theſe *Reformers*, that under their *zealous* pleading for the *Doctrine* of *Juſtification* againſt *Popiſh Merits*, &c. yet held faſt *Images* in *Churches*, and *Conſubſtantiation*, and many other things. And again, many that have got light in the *Diſcipline*, have yet been very *corrupt* in *Doctrine*, if not in *Manners*. Many having recovered the *Form* of Godlineſs, that have not lived up to the *Power*: and on the contrary many who have lived much in the *Power of Godlineſs*, and holy living, that have been zealous oppoſers *of the Right Form.*

And as to that of *Diſcipline*, how *Gradually* hath

hath it got *Ground*, sometime in the *Negative*, opposing false Worship and Superstition; sometime in the *Positive* part; some Age getting and *recovering one piece*, some others *another*, as for instance;

How zealous have the *Protestants* been in opposing *Popery* in one *Age*, and yet as *zealous opposers* of any further Light that sprang up *in the next*? And again, how zealous the *Puritans* and *Non-conformists* were in opposing the *Hierarchy* and *Prelacy*, and yet as zealous *opposers* of a further *Reformation* as to Church-*Order* and *Discipline* according to *Christs Pattern*? Oh what a strange thing was *Independency* among many holy, *zealous* and *learned* Men a few *years* since, and how few were there that stood up to assert it? But especially what a *monstrous*, *prodigious* thing was *Anabaptism!*

3. Another *Reason* may be from the *inconsiderable* Persons, as to *Gifts*, *Parts*, *Learning*, *Worldly Power* and *Greatness*, that have been in the Profession and Practice of it, few but the *Poor* having *embraced* it.

4. Another from the *Contemptibleness* of the thing it self, in the *Administration thereof*, being calculated not for the *Meridian* of *fleshly Wisdome*, or *shew*, but the *quite contrary*; yet exceedingly *accommodated* to further *Grace*, *Humility*, *Mortification*, *Self-denial*, to encrease *Faith*, *Love*, *Holiness*, &c.

5. An other may be from the *Reproaches* and *Slanders* cast upon the Professors thereof; or real *Falls* and *Scandals* of those under it, who may be suffered *to fall* for the *offence* of others that *seek it*; for it is said, *That offences must needs be*, Matth. 18.

6. And *lastly*, to instruct *Humility* in all *attainments*, having nothing but what *we have received*, and therefore to *exercise Tenderness* and *Compassion* to those that *differ*, knowing that he which is *first* may be *last*, and he which is *last* may be *first*.

Object. 2. But why have you so many *Quotations* from *Pædobaptists?* As though it were probable, That men that so much *oppose* your *Practice*, would advantage you by their *Assertions*, if truly *urged*.

Answ. 1. *Answ.* 1. To which I would reply, That it must be granted, that there needs no better *Testimony*, than the *Confession* of *Parties* themselves, and herein, I conceive, there is enough from their own *Pens*, to *contradict* and *condemn* their own, and to *justifie* our *Practice* in every part thereof. And if they have *injured* themselves by their *acknowledgments*, it will be their parts to shew their own *Mistakes*, or to reconcile, if they can, their *Contradictions*.

2. 2. It is not so much from the force of the *Authorities*, as the strength of the Reason urged by them, that they are *produced*, not that any *new thing* is brought forth by *them* that hath not been *offered* by some of our own; But *Arguments* from some Persons of Note *among themselves*, prevail *forty* times more than the very same, from persons they have a *prejudice against*; And therefore *Paul quoted their own Poets*, Acts 17.

3. And 3*ly*. By how much they are against the Truth in their *Practice*, by so much the *power* and *Providence* of *God* may appear so, to make their own Pens and *Tongues* to fall upon *themselves*; witness what more especially is quoted from Mr. *Baxters Right to Sacraments*, and Dr. *Tay-*

Dr. *Taylors* Plea for the *Anabaptists* in his *Liberty of Prophecy.*

But is it possibly to be imagined, that Mr. *Baxter*, that hath been esteemed the great *Maule* of the *Anabaptists*, should make *Assertions* so much in *Contradiction* to his former *Positions?* Hath he then *changed his mind*, and *revoked* his former *Apprehensions?* *Object.* 3.

Answ. That he hath made all these *Assertions*, and many more to the same *purpose*, his own Books are witness, from whence they are *faithfully quoted*, especially that which he calls *The Second Disputation of the Right to Sacraments:* From whence it is that Mr. *Tombes* fetches the *twenty Arguments* he wrote against Mr. *Blake*, and improves them all against *himself*, discovering *Contradiction* to his former *Principles* in every one of *them*, in his Book which he calls *Felo de se*, or *The Self-Destroyer*; to which Mr. *Baxter* hath never made the least Reply, that I have heard of, though in the end of Mr. *Tombe*'s said Book he provoked him to a Reply, by these words, viz. *By the reading of this Book, all Intelligent Persons may perceive Mr.* Baxter's *deceitfulness, or heedlesness, and if he persist in defending* Infants Baptism, *his unreasonable pertinacy in his own Conceit; and if he do not declare his forsaking his Doctrine in his Book of* Baptism, *his Impenitency, and unrighteous dealing with the Church of God, which he hath injured.* Therefore how much is he *concerned* to give some *account*, how such *Assertions* can be *reconciled* to his former *Writings*, which in the apprehensions of such ignorant Creatures as we are, seem to be as contrary to each other, as Light to Darkness. Answer.

Though

Though I doubt not, but that through the *Profoundneſs* of his *Speculation*, and *Subtilty* of his *Diſtinction* (having therein ſo much outdone *Thomas Aquinas* himſelf in his late Writings) he will as ſoon *Reconcile* theſe ſeeming *Contradictions*, as many of his *former*, wherein he hath ſo much abounded, (none more that I know of,) being, as you'l find, ſometime a great *Oppoſer*, then a great *Defender* of *Epiſcopacy*; ſometime for *Non-Conformity* (in whoſe Tents he hath ſeemed to ſhelter himſelf in the Storm, and with their Indulgence to come forth of his hole) and yet at length ſo highly to *diſgrace* the ſame. Sometimes a *friend* to *Calvin*, and then a *greater* to *Arminius*; ſometime a great *Defender* of the *Parliament* and their *Cauſe*, & then none more to *renounce* them, or to *betraitor* them for their *paines*; ſometimes a great *Oppoſer* of *Tradition*, and anon a great *Defender thereof*; ſometimes a *violent Impugner of* Popery, and yet at laſt, who hath ſpoke more in *favour* of it, witneſs thoſe very ſtrange Paſſages in his late Book, called the *Chriſtian Directory*, ſo much the *talk* of the *Town*, which coming juſt to my hand upon the writing hereof, I ſhall preſume for the *novelty* of them (to make a little Digreſſion) to give you an *Account* of ſome of them, and which you may pleaſe to take as followeth, *viz. That it is lawful to offer ones Child to be baptiſed in a* Popiſh *Countrey, in their way of Baptizing, viz. with* Exorciſme, Chryſme, Milk, Honey *and* White Garments, *rather than not have it* baptized. *Thoſe Ceremonies of* Milk, Honey, White Garments *and* Chryſm, *being* (as he tells us) *ſo* Ancient, *that their* Original *is not known; called by* Epiphanius *and others the* Tradition

Popiſh Chriſtenings *lawful.*

Tradition and Cuſtome of the Univerſal Church, p. 826.

That Temples, Fonts, Utenſils, Church-Lands, *much more* Miniſters *are* holy, *and* Reverence *due to them*; *For to ſay, as ſome do, that* [*they are indeed* Conſecrated *and* Separated, *but not holy,*] *is to be ridiculouſly wiſe by ſelf-contradiction. And that to be uncovered in the* Church, *&c. doth tend to preſerve due Reverence to God, and to his Worſhip*, 1 Cor. 16. 20. P. 915. — Reverence due to holy Places and things.

That the unjuſt Alienation of Temples, Utenſils, Lands, Days, *&c. which were ſeparated by God himſelf, and conſecrated by Man, are* ſacrilegious. P. 916. — Alienating holy Places & Things.

That the name Prieſts, Sacrifices, Altars, *may be uſed inſtead of Chriſts Miniſters, Worſhip, Holy Temple*; *And that ſober Chriſtians ſhould allow each other the liberty of ſuch* Phraſes, *without Cenſoriouſneſs or breach of Charity or Peace*, p. 882. — Popiſh Names of Prieſts, Altars, Sacrifice juſtified.

That the Communion-Table *may be turned* Altar-*wiſe, and Railed in to keep* Dogs *and* Boys *from it, and that it is lawful to come up to the* Rails, *and to communicate* Kneeling, *as being indeed things that Chriſtians ought not to cenſure or condemn each other for.* P. 882. compared with 859. — Railing the Altar.

That it is lawful to keep Anniverſary Feſtivals, *in Commemoration of* Saints *Departed, if it be lawful to keep the* fifth *of* November. P. 762. *Sect.* 24. — Keeping Holy-Daies, or Saints-Daies.

And to keep Humane Holy Days *and* Lent *alſo, if* Abſtinence *be enjoyned, not in imitation, but Commemoration of Chriſts* fourty *days Faſt.* P. 866.

That Church-Muſick *is profitable, being a* Natural *help to the minds alacrity. And it*

Church-Muſick.

is a Duty, not a Sin, to uſe the Helps of Nature and lawful Art, though to inſtitute Sacraments *of our own: And that as it is lawful to uſe the comfortable help of* Spectacles *in reading the* Bible; *ſo is it of* Muſick, *to exhilarate the* Soul *towards God.* Jeſus Chriſt *joyned with the* Jews *that uſed it, no* Scripture *forbiddeth it; nothing can be againſt it, that I know of.*

And whereas ſome ſay, they find it doth them harm, as wiſe men ſay, they find it doth them good. And why ſhould the Experience of ſome prejudiced ſelf-conceited Perſon, or of an half-man, that knoweth not what Melody *is, be ſet againſt the Experience of all others, and deprive them of all ſuch Helps and Mercies, as theſe People ſay they find no benefit by? It is a great wrong that ſome do to ignorant* Chriſtians, *by putting ſuch Whimſies and Scruples into their heads,* &c. P. 885.

Vows of Chaſtity.

That it is lawful to make Vows *of* Chaſtity, *and that ſuch Vows, though amongſt the* Papiſts, *ought not to be broke.* P. 488.

To uſe *Crucifixes.*

That a Crucifix, *or* Hiſtorical *Image of* Chriſt, *is lawful, to excite and ſtir up in us Worſhipping Affections. And that a* Crucifix *well befits the imagination and mind of a Believer.* P. 876.

That the Romiſh *Clergy may be reputed true Miniſters of Chriſt, by vertue of their* Ordination, P. 775.

Popiſh Clergy Chriſt's Miniſters.

That their erroneous *ſaying of Maſs, or Preaching their* erroneous *Doctrines, doth not* nullify *their office to the Church, no though they derive from* Antichriſt, *the Head thereof, who ſits not in the Temple of God as* Antichriſt, *but as God; and ſo not as open, but a ſecret Deceiver,* p. 776. *And that neither the* Ordination, *or* Baptiſm *that they confer,*

are

are to be eſteemed Nullities, Page 777. *That it is not neceſſary to believe that the* Pope *is Antichriſt*, ibid. To read *Apocrypha*

That it is lawful to read the Apocrypha, Homilies, *or any good book in the Church, beſides the Scriptures*, p. 901. & *to read a Prayer*, p. 848. and *Homelies &c.*

That there is a Praying to Saints or Angels, which is Superſtitious, but not Idolatrous, Rev. 22.8. Col. 1.18. *Praying to Saints.*

That it is lawful to bow at the name of Jeſus, p. 858. *To ſtand up at the* Goſpel, p. 858. *To kneel at the reading the* Commandments, p. 854. *That the Ancient Church-Cuſtome of Worſhipping towards the* Eaſt, *was not to be condemned*, p. 877. Romiſh *Rites.*

That there is a Secondary *Original Sin, beſides that from* Adam, p. 822. 2d *Original Sin.*

But leſt I ſhould tire you with *Inſtances*, I muſt refer you to that *great Book* it ſelf, hoping though, that ſome *judicious hand* may ere long furniſh you with a more *exact Collection* of theſe things, with ſome *Animadverſions* alſo, to *antidote* the *Poiſon* of them, leſt with the *good things* in the Book, tending to promote *Vertue* and *Morality*, the *Antichriſtian Infection* be taken in alſo; ſo *deſtructive* to Chriſt's *Inſtitutions*.

Oh! Was ever the like yet heard from any *Proteſtant-writer*, ſo to *palliate*, if not to *juſtifie* ſuch abominations (and that at this time-a-day too, in the midſt of the fears of *Popery*) by ſuch endeavours, not only to *Reconcile* us to ſo many of the *Idolatrous Popiſh names* (ſo long ſpued out) as *Altar*, *Prieſts*, *Sacrifices*, &c. But ſo many of their *things* alſo; yea and thoſe too, wherein ſo much of the *Heart* and *Life* of their *Religion* conſiſts; *viz.* not only their *Baptiſm*, that *Foundation-ſtone*, though attended

attended with so many *impious* and *blasphemous* Circumstances, as the following discourse makes *manifest*: But their *Ministry* also, those *Locusts* and *Frogs* that come out of the *Bottomless-Pit*, the top-stone of their Building!

But that which is most to be *admired* therein, is his *Plea* for the *validity* of their *Ordination* by the *Pope*, though *Antichrist* himself; Because he doth not *Ordain* them as *Antichrist*, but as God (*viz.* as Christs *Vicar* in the Name of *Jesus*.) As though the *aggravation* of the *thing*, wherein the *Mystery* of the *Iniquity*, *Antichristianisme*, and great *Blasphemy* lies, should be urged for its *extenuation*, and to enforce its *validity*. For by the same *Argument*, are not all their cursed *Idolatrous Rites* and *Ceremonies* to be vindicated, with all their *Blasphemous Bulls*, and *Bloodiest Inquisitions* and *Massacres* that have been imposed and perpetrated by the *Popes Authority*, who never did them as *Antichrist*, but in the Name of *Jesus Christ*, and to promote his *Service* and *Interest*. And if this be a good Argument for the *Popes*, why not for the *Turks* Ministers also, the *Mufti* being not *Ordained* from *Mahomet*, as a *Blasphemer*, but as the greatest *Prophet* of God. And could not *Jeroboam* have pleaded much of this kind for his *Calves*, as Mr. *Ainsworths Arrow against Idolatry*, very excellently upon the point reasoneth, which yet nevertheless would not *excuse him* and his *Adherents* for their worshipping the *Devil* therein, nor deliver them from all the *wrath* and *vengeance* that followed them for the same.

But alas! Whereto will not men run, left to themselves, who leave the *Word* for their *Rule*, to embrace the *Traditions* and *Inven-*

tions

tions of men? Oh! were not thoſe *twenty Queries*, ſo much againſt the ſelf-evidencing Authority of the *Scriptures*, in favour of *Tradition*, a hainous provocation, to ſay no more of them? *In his 2d Admonit. p. 142.*

And not only ſo favourable to their *Miniſtry*, but ſo many of their *Miniſtrations* alſo, of *Bowing*, *Kneeling*, *Muſick*, *Homilies*, *Apocrypha*, *Vows*, *Holineſs of Days*, *Times*, *Places*, yea even *Images* and *Crucifixes* alſo. And as though by a *Monkiſh zeal* and *confidence*, and ſome ſweet pretenſions to Brotherly *Love*, *Peace* and *Moderation*, with the *Legerdemain* of *Fallacy* and *Quiddity*, and (as *Rutherford* calls it) *unwaſhen diſtinction*, we were at laſt to be *Trapan'd* into *Popery*, and perſwaded to lick up all the *vomit* again. And thereby to creat to himſelf the honour of being (as the *great Dictator*, ſo) the *great Reconciler* of the *World*, and to do no leſs in the *atchievement*, than to *reconcile Chriſt* and *Antichriſt*, *God* and *Belial*, *Heaven* and *Hell*.

And is there not ground from hence to cry out with the Prophet, *Be aſtoniſhed, O ye Heavens at this, and be ye horribly afraid*? And admiringly to ſay, Is not this one of God's wonders we are to marvel at, mentioned Iſaiah 29. 13, 14. *Foraſmuch as their Fear towards me is taught by the Precepts of Men. Therefore, behold, I will proceed to do a marvellous work among this People, even a marvellous work and a wonder. For the wiſdom of their Wiſe men ſhall periſh, and the underſtanding of their Prudent men ſhall be hid, and ſurely their turning things upſide down, ſhall be eſteemed as the Potters clay*: with 1 Cor. 1. 19. *For I will deſtroy the wiſdome of the wiſe, and*

and will bring to nothing the understanding of the Prudent, Where is the wise? Where is the Disputer? &c.

And as to those other *Quotations* that are so often *cited* from Dr. *Taylors Liberty of Prophecy*; I know it is usually said, That what he wrote therein, was not his own *Judgment*, but done on purpose to set the *Parliamentarians* together by the *ears*, in taking so much the part of the most hated *Sect* amongst them.

To which I would say, That surely Dr. *Taylor* had the *Reputation* of a person of more *Integrity*, *Conscience*, and *Honesty* than so egregiously to *prevaricate* in the things of God.

Yet if that *really* was his *design* in bringing forth so much Truth (with such fulness of Demonstration) though in *guile*, *envy*, and *deceit*, we are yet therein to rejoyce, as saith the Apostle *Phil.* 1.4. And the more also to magnifie the *Power*, *Wisdome*, and *Grace* of God, so to take the wise in their own *craftiness*, and that can make *Balaam* himself, that designs to *curse* his People, to *bless* them altogether.

Object. 4. But why do you take so much pains, and *Quote* so many *Authors*, to prove *Believers Baptisme*? who ever denied it? For is it not all along *urged*, that *Pagans* and *Infidels* should not otherwise be *Baptised*, but upon Profession of Faith; and that the Children of Christians, if not baptized in Infancy, should be baptized upon Profession of Faith?

Answ. To which I Answer, That the *Arguments* in the *first* Part, are not so much to prove that *Believers* professing Faith are to be *Baptised*; but that *they only are so to be*, and *not others*. And that the *Authors* that are produced to prove

prove *Believers Baptiſm*, whether from the *Commiſſion*, *Order*, or *Ends* thereof, do alſo by *Subſtantial Arguments* conclude againſt the *Baptiſing* of any other; and ſo neceſſarily, by their own *Grants*, exclude *ignorant* and *Unconverted* ones: And beſides, as ſo many of themſelves acknowledg, the *Catechumens* were not only the Children of *Heathen*, but of *Chriſtians* alſo, and ſuch too as were born to them after their *Chriſtianity*; witneſs thoſe many *inſtances* given in the *Fourth Century*, and by Mr. *Baxter* himſelf.

And as for *Baptiſing Profeſſors*, whether the Children of *Pagans* or *Chriſtians*, we ask no more, Becauſe *Sprinkling of Infants*, as by many *Arguments* you'l find, is a meer *Nullity*, no *Baptiſm*, if not worſe than none, as you'l find *made good*: An *Ordinance* being ſo prophaned, and the Name of God taken in vain, where neither true *Matter*, nor right *Manner* is obſerved.

But it may be ſaid, and I have already met with it, To what purpoſe is this coming *forth*, in a point ſo *controverſal*, at this juncture, where there is more need of *Healing* than *Dividing* Subjects? *Object.* 5.

To which I reply, That if *Paul* uſeth ſo powerful an *Argument* from one *Baptiſm*, Eph. 4. to preſs *Union* and *Peace*, then if there hath been another *Baptiſm* ſet on foot in *oppoſition to it*, that muſt needs be a *Make-bate* with a witneſs, it being no leſs than an *Error* in a *Foundation*, Nay that which doth aſſert *two Foundations*, and *two Principles*; And if ſo, *Anſwer.*

Then what more hopeful *Endeavours* can there be put forth to effect *Peace*, than to diſcover & remove ſuch a *Rock of offence*, by Delivering from

from the *false*, and Recovering to the *true* and *one Baptism*, which doth not only heal the Division betwixt the *Baptist* and *Pædobaptist*, but the *Pædobaptists* amongst themselves, who are, as you have heard, at so great *odds* in the point, and so sollicitous, as Mr. *Baxter* tells us, in a Practical of such *Concernment*.

Without which, there being such an Error in the *Principle*, such a *Foundation of Antichrist* held fast, all *Exhortations* to *Union*, viz. *in Church-fellowship* and *Communion* will signifie little. Therefore let the *cause* be removed, the *bone* of *contention* taken away, the peaceable *effects* necessarily follow.

A faithful *Pleading* and *Pressing* whereof, is the upright *design* of this *Undertaking*, and is therefore with the more *Faith* and *Confidence* recommended to the Blessing of *God*, and to the *Hearts* and *Consciences* of all *Sincere*, *Upright* Ones, that desire to keep the *Commandments* of God, and the Testimony of *Jesus Christ*.

With this earnest Desire and Expectation, that the *Candid*, *Ingenuous Reader*, however contrary-minded, will *overlook* what of *frailty* and *weakness* he may take notice of, which may be *too much*; and eye principally the *Design*, *Drift* and *Scope* thereof. And that if by the *multitude of Quotations*, through so antient a *track*, he finds any particular mistake, *misquotation*, or *misapplication*, that he will not so dwell, or *insist* upon it, to *reject* the Truth of all the *rest*, that are *full* and *clear* without *exception*; which is the way that *Carpers* and *Sophisters* take, and the *method* that *Papists* have all along *taken* in Reply to our *Protestant-Writers*. Though this withal

I can *assure* you, that I have not *willingly* given any such occasion; But have either *transcribed* the Authorities from their own *Works*, or from some *Authentick Writers*, that have so *done*, and especially from the *Magdiburgensian* History, so much *esteemed* amongst the *Protestants*, and whereof I shall be accountable to any *judicious Enquirer*, that may doubt the truth hereof.

Though by the the way, it must be *remembred*, That all *Humane Authority* urged from *Antiquity*, is at best but *Argumentum ad Hominem*: It being *Scripture-Authority* only, that is of *Divine force*, and, as coming from God, can oblige the *Conscience*.

Therefore if you will but please, before you make up your *Judgment*, and pass the *Definitive Sentence*, to read the *whole*, and laying all parts together, weigh them (with an *impartial mind*) in the *Ballance of the Sanctuary*; you will find, I doubt not, That as no Ordinance of *Jesus Christ* is more *fully* and clearly *asserted* from the Scripture, *founded* with greater *Wisdom* and *Righteousness*, or of more *excellent* Use to the *Church*, than that of *Believers Baptism*, however it hath been *contemned*, nick-named, and *reproached*:

So no *Invention* of Man, or *Innovation* of *Antichrist* hath been more *pernicious*, either to the Church or World, or founded upon less of *Reason*, *Righteousness*, and *Truth*, than that of *Sprinkling Infants*, though it hath so long and so currently past for Christs *Ordinance of Baptism*.

Lastly, If any shall be offended at this *Witness*, (though thus made good by a *seven-fold* Demonstration *twice* told) Let them know, (that the Providence of God hath so ordered,

as

as they'l find herein) that they cannot oppose it, without opposing and contradicting themselves; there being scarce one *Argument* in the whole Book, that is not *substantially* confirmed by some eminent men of their own.

Amongst several Mistakes committed by the Press, *the* Reader *is desired to correct these following, some whereof alter the sense,* viz.

PAge 29. *Line* 15. Read, *or Church.* P. 30. l. 18. r. *and respective.* l. 19. *none* for *man.* l. 22. r. *Body of Christ.* P. 50. l. 2. r. *of Infants Bapt.* P. 72. l. 4. r. *by* for *to.* P. 86. l. 14. r. *that.* P. 94. l. 24. r. *uncapable.* P. 129. l. 19. r. *the name.* P. 134. dele *rather.* P. 145. l. 17. r. *new Garment.* P. 151. l. 4. r. *for.* P. 152. l. 23. r. *know that* P. 191. l. 22. r. *intail.* P. 229. l. 8. r. *Generations.* p. 271. l. 12. r. *them.* P. 276. l. 16. r. *conform to.* P. 285. l. 15. r. *Lanifrank.* P. 287. l. 18. dele *for.* P. 296. l. 18. r. *Manichean.* P. 307. l. 12. r. *appositions.* In the Postscript. p. 41. l. 13. r. *contemptious traducing,* p. 50. l. 1. dele *which.* p. 51. l. 19. *by the Church.*

The

The Contents of the whole.

The Book conſiſts of Two *Parts, the* firſt *proving* Believers; *The* ſecond *diſproving* Infants *Baptiſm, under theſe* two *Heads.*

1. That the *Baptiſing* of *Believers*, is only to be eſteemed *Chriſts* Ordinance of *Baptiſme.*
2. That the *Baptiſing* of *Infants* is no *Ordinance* of *Jeſus Chriſt.*

The *firſt* whereof is proved in *ſeven* Chapters, viz.

1. *From* Chriſts *poſitive* Inſtitution *and* Commiſſion *commanding it*, P. 1.
2. *From the* Apoſtolical *Doctrines and Precepts teaching it*, p. 6.
3. *From the* Examples *of Primitive Saints practiſing it*, p. 9.
4. *From the* Spiritual *Ends in the* Ordinance *enjoyning it*, p. 15.
5. *From the* New-Teſtament-*Diſpenſation requiring it*, p. 35.
6. *From the Conſtitution of all the* Primitive *Churches confirming it*, p. 39.
7. *From the Teſtimonies of* Learned *Men in all Ages, ſince* Chriſt, *witneſſing to it*, p. 55.

The *ſecond* is alſo made good in *ſeven* Chapters more, *viz.*

1. *From the* Scriptures *total* Silence *as to any Precept or Practice to warrant it*, p. 97.
2. *From*

2. *From the Silence of* Antiquity *it ſelf, as to any practice of it for* 300 years, *or the impoſing of it, for at leaſt till* 400 *years after Chriſt*, p. 107.

3. *From the* erroneous *Grounds, both as to fabulous* Traditions, *and miſtaken* Scriptures *pretended for it*, p. 151.

4. *From the Change and Alteration of the* Rite *and* Ceremony *it ſelf of* Dipping *the whole Man, into* Sprinkling *a little Water on the* Head *or* Face, p. 232.

5. *From the* Nullity *and utter* Inſignificancy *of it as to any* Goſpel-Ordinance, p. 253.

6. *From the Abſurdities and Contradictions of it.* p. 261.

7. *From the eminent* witneſs *born againſt it all along.* p. 269.

The Examination of the Stories *about* Thomas Munzer, *and* John *a* Leyden. p. 318.

With the Hiſtory of the *Antiquity* of the *Chriſtianity* of the Antient *Britains* and *Waldenſes.*

And a Poſtſcript in *Anſwer* to Mr. *Bunyan.*

The

Believers Baptisme Proved.

CHAP. I.

Wherein the Baptism of Believers is proved to be the only true Baptism, from Christs positive Institution and Commission, viz.

I. *From Christ's positive Commission.*

MATT. 28. 18, 19.

AND Jesus spake unto the Disciples, saying, All Power is given to me in Heaven & Earth. Go ye therefore, and teach all Nations, Baptizing them in the name of the Father, and of the Son, and of the Holy-Ghost: Teaching them to observe all things that I have commanded you, and lo I am with you alwayes unto the end of the world. With

Mark 16. 16. And he said unto them, Go Ye into all the World, and Preach the Gospel to every Creature. He that believeth and is Baptized, shall be saved; but he that believeth not, shall be damned,

Where we have have this plain order of Christ laid down.

First, That men should be taught the Doctrine of Faith; And Secondly, Being so taught, they should be Baptized; And thirdly, That they should in his School [or Church, whereof they are then made Members] be instructed in every thing else, they ought to learn.

Baxter. Which Method Mr. *Baxter* himself doth fully acknowledge in his Book called, The *Second Disputation of right to Sacraments*, P. 149, 150. in his 16th. Argument, where he hath these Words, *viz. This* (saith he, speaking of the Commission of Christ to his Disciples) *is not like some occasional mention of Baptism; but it is the very* Commission *it self of Christ to his Disciples for Preaching and Baptizing, and purposely expresseth their several Works, in their several places and Orders.*

Their First task is to make Disciples, *which are by* Mark *called* Believers. *The Second* Work *is to* Baptize *them, whereto is annexed the Promise of their Salvation. The Third work is* to teach *them all other things, which are after to be learned in the School of Christ.*

To

To contemn this Order (saith he) *is to contemn all Rules of Order; for where can we expect to find it, if not here. I profess, my Conscience is fully satisfied from this Text, that it is one sort of Faith, even saying, that must go before Baptisme, the Profession whereof the Minister must expect*, [But is it possible, that an Ignorant Babe can observe this Order, and answer this expectation] *of which* (saith he) *see, what is to this purpose before cited by* Calvin *and* Piscator, *which he also mentions*, P. 85. viz.

Calvin upon *Mat.* 3. 6. saith, *Therefore, that men may rightly offer themselves to Baptism,* Confession of sins *is required, otherwise the whole Action would be nothing* else but sport. *Calvin*

Piscator, upon *Mark* 1. 4. saith, *It is called the Baptism of Repentance for Remission of sins, because* John *Preached the Remission of sins to the* Penitent *Believers.* *Piscator.*

Which Quotations of Mr. *Baxters* both here and hereafter fetcht from that his second disputation, *&c.* I desire the Reader to take notice, I transcribe out of Mr. *Tombe's* Book, called *Felo de se*, (that of Mr. *Baxter* being not

not at hand, nor easily to be come by) in which Book Mr. *Tombes* very judiciously returns Mr. *Baxters* 20. Arguments, he wrote against Mr. *Blake*, upon himself, as naturally opposing Infants Baptism. And which I conclude were faithfully recited, and would hope convincingly improved, because Mr. *Baxter* hath never contradicted them, that I have heard, nor given the least reply thereto, as his Bookseller informeth.

Mr. *Perk.* *Mr.* Perkins *in concurrence herewith upon these words; Teaching all Nations, Baptizing them,* saith, *I explain the terms thus;* mark first of all, *it is said, Teach them,* that is, *Make them my Disciples, by calling them to believe, and to repent. Here we are to consider the Order, which God observes in making with men a Covenant in Baptisme. First of all he calls them by his Word, and commands them to believe and to repent. Then in the second place, God makes his promise of Mercy and Forgiveness. And Thirdly, He Seals his promise by Baptisme. They that know not, nor consider this Order which God used in Covenanting with them in Baptisme, deal preposterously,*

oversliping the Commandment of Repenting and Believing. And this (saith he) *is the cause of so much profaneness in the world.*

Paræus *also upon* Mat. 3. 5. *shews,* Paræus. *That the Order was, that Confession as a Testimony of true Repentance goe first, and then Baptisme for Remission of sins afterwards.*

But how possible it is for an Ignorant Babe, or any but men of Knowledge to answer this Rule, and Order in Christs Commission is left to common sence to determine: And whether they that assert another Order, *viz.* of Baptizing first, and then teaching and expecting Repentance and Faith after, (which is the case of all Children) do not contradict this, and hold out thereby a necessity of some other Commission to justifie such a practice.

CHAP. II.

Wherein the Baptizing of Believers is proved to be the only Baptism from the Apostles Doctrine teaching the same.

ACTS 2. 37.

II. *From the Apostles Doctrine.*

AND when they heard this they were pricked at the Heart, and said unto Peter, and the rest of the Apostles *Men and Brethren, what shall we do? Then* Peter *said unto them,* Repent and be baptized *every one of you in the name of Jesus Christ for the Remission of sins, and you shall receive the gift of the Holy Ghost.*

Acts 8. 36, 37. *And the Eunuch said, See here is Water, what doth hinder me to be baptized. And* Philip *said unto him, If* thou believest *with all thy heart, thou mayst.*

Acts 10. 42. *And he commanded us to preach unto the people, to testifie, That it is he, which was ordained of God to be Judge of quick and dead; To him gave all*

all the Prophets witness, that through his name, whosoever believeth *in him, shall receive Remission of sins, While* Peter *spake these words, the Holy Ghost fell on all them which* heard the Word, &c. Then said *Peter, Can any man forbid Water, that these should not be baptized, which have received the* Holy Ghost, *as well as we.* And he commanded *them to be baptized.*

Acts 16. 29. And the Keeper of the Prison *fell down before* Paul *and* Silas, *and said, Sirs, What must I do to be saved, and they said,* Believe on the Lord Jesus Christ, *and thou shalt be saved, and thy House.* And he accordingly believing in God and his House, as it is said, *v.* 34. were baptized *he and all his* straight way.

To which may be added the Apostolical Order in laying down the Principles of the Doctrine of Christ, *viz.* First, Repentance from dead works. Secondly, Faith towards God. Thirdly, The Doctrine of Baptismes, *Heb.* 6. 12.

Bede saith, *That men were first to be* instructed *unto the* knowledge *of the Truth, then to be baptized, as Christ hath taught, because without Faith it* Bede.

was impossible to please God. Magdeb, Cent. 8. p. 220.

Erasmus Erasmus *in his* Paraphrase *upon* 28. Matth. *observeth, That the Apostles were commanded first to teach, and then to Baptize. The Jews were brought by Ceremonies to the Knowledge of the Truth, but Christians must learn first.*

So that doth it not from hence necessarily follow, that if the Apostles only taught, that persons should be baptized after Repentance, and Faith, according to the Commission, and that there is no instance to be found of any other teaching, that then such should be baptized, and no other. And for any to introduce another practice, it is not only contrary to Christs Commission, but contradicious to the Apostles teachings.

CHAP.

CHAP. III.

Wherein believers Baptiſme is proved the only Baptiſme from the example and practiſe of the primitive Saints.

ACTS 2. 41.

THen *they that* gladly received his Word *were baptized.* III. *From the example of primative Saints.*

Acts 8. 12, *But when they* believed Philip Preaching *the things concerning the Kingdom of God, and the name of Jeſus Chriſt, they were* baptized *both* Men and Women, Verſe 37. 32. *And* Philip *ſaid, if thou believeſt with all thy Heart, thou mayſt. And he anſwered and ſaid,* I believe that Jeſus Chriſt *is the* Son of *God. And he commanded the Chariot to ſtand ſtill, and they went down both into the Water, both* Philip *and the* Eunuch, *and he baptized him.*

Acts 18 8. *And* Criſpus *the chief Ruler of the Synagogue believed on the Lord with all his Houſe, and many of the* Corinthians hearing believed, *and* were baptized.

Acts

Acts 22. 14. *And* Ananias *said unto* Paul, *the God of our fathers hath chosen thee, that thou shouldest* know his will, *and see* the just One, *& shouldst* hear the voice of his mouth. *And now why tarriest thou? Arise, and be* baptized, *and wash away thy sins, calling on the name of the Lord,* Acts 9. 18. *And he arose forthwith and was baptized.*

Which is also confirmed by the following Testimonies.

Luther. *Luther de Sacrament. Tom.* 3. *fol.* 168. saith, *That in times past it was thus, that the Sacrament of Baptisme was administred to none, except it were to those, that* acknowledged and confessed *their faith, and* know how to rehearse *the same, and that it was necessary to be done, because the Sacrament was constituted externally to be used, that the faith* be confest *and* made known to the Church

Bulling. *Bullinger* in his *House-book* 48. *Sermon. Baptisme* (saith he) *hath no prescribed time by the Lord, and therefore it is left to the free choice of the faithfull.*

Those that believed at the Preaching of Peter *upon the day of* Pentecost, *as also the Eunuch, whom* Philip *baptized.* Cornelius *the Captain,* Paul *the*

the Apoſtle at Damaſcus, Lydia *the ſeller of Purple, a Woman that feared God, the Keeper of the Priſon at* Philippi, *and other more as well Women as Men, ſo ſoon as they taſted the gifts of Chriſt, and believed his Word, preſently deſired to be baptized.*

Mr. *Baxter* further in his 16. Argu- Mr. *Bax.*
ment againſt Mr. *Blake* in the aforeſaid 2d. *Diſputation*, P. 149. (ſaith moſt ſignificantly) *If there can be no example given in Scripture of any one, that was baptized without the* profeſſion *of a ſaving Faith, nor any* precept *for ſo doing, then muſt we not baptize any without it.*

But the Antecedent is true, therefore ſo is the Conſequent. In proof whereof he produces the ſeveral Scripture examples of Perſons that were baptized, which (ſaith he) might afford us ſo many ſeveral Arguments, but I ſhall put them together, viz.

Firſt, John, *as I have ſhewed you, required the profeſſion of true Repentance, and that his Baptiſme was for the remiſſion of ſin.*

Secondly, when Chriſt layeth down the Apoſtolical Commiſſion, the Nature and Order of the Apoſtles work, is

firſt

first to make them Disciples, and then to Baptize them into the name of the Father, Son, and Holy Ghost, as before.

Jews. *That it was saving Faith that was required of the* Jews, *and professed by them* (Acts 2. 38.) *is plain in the Text.*

Samaritans. *The* Samaritans *believed, and had great Joy, and were baptized into the name of Jesus Christ,* Acts 8. 12. *whereby it appeareth, that it was both the Understanding and Will that were both changed, and that they had the profession even of a saving Faith, yea, even* Simon *himself,* 37. v.

Eunuch. *The Condition upon which the* Eunuch *must be baptized was, if he believed with all his Heart, which he professed to do, and that was the Evidence* Philip *expected.*

Paul. Paul *was baptized after true conversion,* Acts 9. 18.

The Holy Ghost fell on the Gentiles before they were baptized, Acts 10. 44.

Lydia. Lydias *Heart was opened before she was baptized, and she was one the Apostles judged faithful to the Lord, and offered to them the Evidence of her faith,* Acts 16. 30.

The

The example alſo of the Jaylor *is very full to the reſolution of the Queſtion in hand. He firſt asketh, What he ſhall do to be ſaved*; The Apoſtle anſwereth him, *Believe in the Lord Jeſus, and thou ſhalt be ſaved, and thy Houſe.* So that it was a ſaving faith that is here mentioned. *He rejoyced and believed with all his Houſe, and was baptized the ſame hour of the night, or ſtraight way.* Jaylor.

Criſpus *the chief Ruler of the Synagogue, believed on the Lord with all his Houſe.* Criſpus.

And many of the Chrinthians hearing, believed, *and were baptized,* Acts 18.8. Corinth.

Philip *in* Acts 8. 37. *is determining a Queſtion, and giveth this in as the deciſion? If thou believeſt with all thy Heart, thou mayſt. And to ſay that this is but* de Bone eſſe, *meaning that it includes not the Negative, otherwiſe thou mayſt not, is to make* Philip *to have deluded, and not decided, or reſolved.* Philip.

In a word; (ſaith he) *I know of no one word in Scripture that giveth us the leaſt intimation, that ever man was baptized without the profeſſion of a ſaving Faith.*

Thus

Thus Far Mr. *Baxter*, who to save us the labour, hath himself (you see) given such an exact Catalogue of the Examples of the baptized in the Scripture, among whom (as he so well observes) there is not one to be found, that answered not Christs Commission, and the Apostles Precept in a professed Faith and Repentance: But 'tis said, he mentions only such as were baptized aged. That is very true, and the reason is; because the Scripture affords examples of none other as he confesseth.

But Secondly, By his own grant in the words beforegoing. If *Philips* answer was decisive, and not delusive, all others are excluded. And that none but such as are capable to give some demonstration, that they believe with all their Heart, ought to be admitted to Baptism.

CHAP.

CHAP. IV.

Wherein believers are proved to be the only subjects of Baptisme, from the Spiritual ends of the Ordinance.

IV. *From the Spiritual ends of the Ordinance.*

THe first End or Use we shall mention, is, that the Baptized might have that represented in a Sign or Figure, and preacht to his Eye in the Ordinance which had been preacht to his Ear and Heart by the Word and Spirit of God, respecting the whole Mystery of the Gospel, and his Duty and Obligation therein? *A Sign being, as Paræus* observeth, *some outward thing appearing to the Sense, through which some inward thing is at the same time apprehended by the Understanding.* Therefore he calls the Sacraments, *Signa in oculos incurrentia.*

1. *To be a Sign of the Mysteries the Gospel*

And therefore Mr. *Perkins* saith, *That the Preaching of the Word, and the Administration of the Sacraments are all one in substance; for in the one the witness of God is seen, and in the other heard.* Case Conf. p. 177.

And

And some do call them *Hieroglyphicks*, *viz.* Such visible Representations of things, as the *Egyptians* used to teach and instruct by.

Which therefore calls for Understanding and Judgment, and Senses to be exercised in all that partake thereof, otherwise the action will be wholly inlignificant, & therefore for any to carry a poor Ignorant Babe to the Ordinance of Baptisme, is as much as if you should carry it to hear a Sermon, which would be as significat, as if you should represent some goodly Shew to a Blind man, or instruct a stock or a stone.

2. *To witness Repentance.*

The second End that we shall mention, is, that the party Baptized might thereby witness his Repentance, *Mat.* 3. 11. 3, 6. *Act.* 2. called therefore *The Baptisme of Repentance*, Mark 1. To which whoever offered themselves, were to bring forth fruits meet for Repentance, and amendment of Life.

Mr. *Bax.*

For which we are beholding to Mr. *Baxter* for very convincing Arguments, upon his first Argument with Mr. *Blake* in the fore mentioned Book, *viz.* wherein he doth positively affirm, that we must not Baptize any without the profession of true Repentance, which he proves thus.

First Qu

First Argument. *If John Baptist required the profession of true Repentance before he would baptize them; then so must we; but* John *did so; therefore the third Consequence is clear. The Antecedent I prove from* Mark 1. 3, 4. *He Preach'd the Baptisme of Repentance unto Remission of sins, and doubtless that Repentance (saith he) which is to Remission of sins, is true special Repentance.*

Second Argument. *If Jesus Christ hath by Scripture, Precept and Example directed us to baptize those that profess true Repentance, and no other, then we must baptize them, and no other. But the Antecedent is true, so therefore is the* Consequent, *which is fully made good from* Mat. 4. 17. Mark 1. 15, & 16. 12. Acts 17. 30. Luke 24. 47. *Where Christ himself did, and sent forth his Disciples also to Preach* Repentance *to prepare them for* Baptism, *which afterwards followed, as* Mat. 3. 11, Mark 1. 8. Luke 3. 16. Acts 2. 37, 38, 41.

Third Argument. *If they that profess to be buried with Christ in Baptisme, and to rise again, do profess true Repentance,* &c. *But all that are Baptized must do so,* &c. *Colos.* 2. 11, 12, 13 Rom. 6. 4, 5. Then in further Confirmation he Quotes, *Bul-*

Bullinger *Bullinger* upon *Acts* 2. 38. Who saith, *To be Baptized in the name of the Lord Jesus Christ, is by the Sign of Baptisme to testifie, that we do believe in Christ for the Remission of sins. First mark, it is not only an engagement to believe hereafter, but the profession of a* present *Faith. Secondly, And that not a common Faith, but that which hath Remission of sins. Thirdly, and this was not an accidental separable use of Baptisme, but the very exposition of, to be baptized in the name of the Lord Jesus Christ.*

3. *End to evidence present Regeneration.* A Third End of Baptisme is to evidence present regeneration, whereof it is a lively Sign or ymbol. Regeneration being called in allusion to it, *The washing of Regeneration*, Tit. 3. 5. *And a being born of water and of the Spirit*, John 3. Which is so essential to the Ordinance, that if that thing signified thereby be wanting, the Sign only will be very ineffectual, and insignificant. As,

D. Taylor Dr. *Taylor* late Bishop of *Down* very elegantly saith it in his Plea for the *Baptists*, *lib. of Proph. p.* 242. *This indeed is truly to be baptized, when it is both in the Symbol, and in the Mystery*

stery. Whatsoever is less then this, is but the Symbol only, a meer Ceremony, an opus operatum, *a dead Letter, an empty shadow, an Instrument without an Agent to manage, or force to actuate it.* And to the same purpose you have,

Mr. *Baxter* in his 10 Argument p. 117, 118. *Christ hath instituted no Baptism, but what is to be a Sign of present Regeneration: But to men that profess not a justifying Faith, it cannot be administred, as a Sign of present Regeneration. Therefore he hath instituted no Baptisme to be administred to such,* Mr. *Bax.*

The Major is plain, saith he, in *John* 3. 5. *Except a man be born of Water and the Spirit, he cannot enter into the Kingdom of God* And so in *Tit.* 3. 5. Where it is called *The Laver of Regeneration,*

And what can be a fuller grant, that Infants Baptisme is neither significant, nor any Institution of Christ, then what these two learned men have here given us?

4*th.* End is signally to represent the Covenant and Promise, that the Believer enters into hereby, *viz.* to dye to 4. *End signally to represent*

the Covenant on mans part

to sin, and live to Christ in new Obedience, by that Figurative Death and Resurrection, in being dipprd in Water, and by so going down under, and rising up out of the water, he is said to be buried, and to rise with Christ, to be planted into the likenes of his Death and Resurrection, to dye and live with Christ by Mortification and Vivification Towhich purpose you have

Mr. *Perkins* very significant, *viz. The Action of the party baptized is a certain stipulation, or Obligattion, whereby he bindeth himself to give Homage to the Father, Son and Holy Ghost. This Homage standeth in Faith, whereby all the promises of God are believed, and in obedience to all his Commanaments. The Sign of this Obligation is, that the party baptized willingly yield himself to be washed with Water? and also you have*

Mr. *Baxter*

Mr. *Baxter* very fully upon his Third Argument to Mr. *Blake*, viz. *It is the instituted Nature of Baptisme to be in general a professing sign for the present as well as an engaging sign for the future*

For first the Minister doth baptize into the name of the Father, Son and Holy Ghost, and the party doth consent

thereto

thereto; First voluntarily *offering himſelf to Baptiſme; And ſecondly* voluntarily *receiving that Baptiſm: And his offer of himſelf here goeth before the Miniſters baptizing of him, and his reception of that Baptiſme is eſſential to it: So that Baptiſme eſſentially containeth on his part a* ſignal profeſſion of conſent, *to that which is meant in the form uſed by the Miniſter;* [*viz.* I Baptize thee in the name, *&c.*] *So that it is a moſt clear caſe, that Baptiſme as Baptiſme according to its inſtituted nature and uſe, doth contain the perſons actual ſignal profeſſion of preſent aſſent to the Goſpel, and acceptance of God, the Father Son, and Holy Ghoſt, as there in offered; and an actual ſignal profeſſion that we there preſently conſecrate, devote, and dedicate our ſelves to God the Father, Son and Holy Ghoſt in the aforeſaid Relations.*

Secondly another part of Baptiſme is the Miniſters waſhing the perſon; and the perſon firſt offering *himſelf to be waſhed, and after* actually receiving *it, doth hereby ſignally profeſs* his conſent. *Now this waſhing doth eſſentially ſignifie our waſhing from our former filth of ſin, together with the guilt, our putting away the old man, which is corrupt according*

to

to our deceitful lusts, being buried with Christ? for all that are baptized must profess to be buried with him; and to rise again signifieth a being dead to sin, and alive to God to newness of life, and not only an engagement of this for the future, but a profession also of it at present, which is made good from Col 2. 11, 12, 13. Rom. 6. 4, 5, 6, 7, 8, 11. *Yea he that readeth the whole Chapter with judgment & impartiality will soon discern, that true* Repentance, *&* abrenuntiation *of the* service of sin *was to* be professed *by all that would be baptized, and thereupon they sealed their own profession and Covenant by the reception of Baptisme, as Christ sealed his part by the actual baptizing of them*

Dr. *Tayl.* Concerning which you have Dr. *Taylor* very excellently, *Page* 243. *Baptisme* (saith he) *is never propounded, mentioned, or enjoyned as a means of Remission of sins, or of Eternal Life, but* something of duty, choise *and* sanctity, *is joyned with it in order to the production of the end so mentioned* Know ye not, that as many as are baptized into Christ, are baptized into his Death? *There is the Mystery and Symbol together, and declared to be perpetually united. All*

of

of us who were baptized into the one, were baptized into the other; not only into the Name of *Chriſt, but into his* Death *alſo*; *But the meaning of this, as it is explained in the following words of* St. Paul, *makes much for our purpoſe. For to be baptized into his Death, ſignifies to be buried with him in* Baptiſme; *That as Chriſt roſe from the Dead, We alſo ſhould walk in newneſs of Life; that is the full Myſtery of* Baptiſme. *For being baptized into his Death, or (which is all one in the next words) into the likeneſs of his Death, cannot go alone, if we be ſo planted into Chriſt, we ſhall be partakers of his Reſurrection, and that is not inſtanced in preciſe reward, but in exact duty; for all this is nothing but Crucifixion of the old man, and deſtroying of the body of ſin, that we no longer ſerve ſin.*

And therefore it is, that Baptiſme is called, *The anſwer of a good Conſcience towards God*, 1 Pet. 3. 21. Which can by no means be applied to the Infant. And thereupon Dr *Taylor* again p. 244. *That Baptiſme which ſaveth us, is not not only the waſhing with Water, of which only Children are capable; but the anſwer of a good Conſcience towards God, of which*

which they are not capable till the use of Reason, till they know to refuse the evil, and choose the good.

Mr. Bax. And Mr. *Baxter* very fully p. 156. *If* (saith he) *according to the institution, the answer of a good Conscience must be joyned with Baptisme, for the attaining of its end, then we must admit of none that* profels not the answer of a good Conscience; *but the former* (saith he) *is certain from the Text; for Baptisme is said to save; that is its appointed Use; yet not the External washing, but the Answer of* a good Conscience *doth it: Therefore this is of a necessary injunction, and without it Baptisme cannot attain its Ends: But is is to be administred, and received only in order to the attainment of its End; and therefore never in a way, by which the end is apparently not attainable. What the answer of a good Conscience is, the common Expositions fully confirm, as I maintain.*

The Assembles Annotations (saith he) *recite both thus,* viz. *By the Answer of a good Conscience, we may understand that unfeigned Faith, whereof they made confession at their Baptisme, and whereby their Consciences were purified, and whereby they received the Remission of their sins.* The

The Fifth End of Baptisme is to be a Sign to the Believer of the Covenant on Gods part of washing away his sins by the Blood of Christ, to give Spiritual Life and Salvation, *Act.* 2. 32, 33. *Act.* 22. 16. 1 *Pet.* 3 21. *Fifthend is to be a sign of the Covenant on Gods part.*

To which truth Mr. *Perkins* sets his Seal. *We see* (saith he) *what is done in Baptisme, the Covenant of Grace is solemnized between God and the Party baptized; and in this Covenant something belongs to* God, *and something to the* Party baptized. Mr. *Perk.*

And *Bullinger* upon *Act.* 2. 38. *That Baptisme is an* Agreement or Covenant *of Grace which Christ enters into with us, when we are baptized, as well as a professing sign of our* true Repentance. *Bullinger*

A Sixth End is, That it might be a signal Representation of a Believers union with Christ, called therefore a being baptized into Christ, and a putting on of Christ figured out by such an Union and Conjunction with the Element, as imports a being born thereof, and and being clothed therewith. *Sixthend is to represent the union betwixt Christ & the Believer.*

Upon which (saith Dr. *Taylor*) *Whoever are baptized into Christ, have put on Christ, have put on the* Dr. *Tayl.*

new man. *This whole Argument is the very words of St.* Pauls: *The Major proposition is Dogmatically determined,* Gal. 3. 24. *The Minor in* Eph. 4. 24. *The Conclusion then is obvious, that they who are not formed in Righteousness, and Holiness and Truth (They who remaining in their incapacities, cannot walk in newness of Life) they have not been baptized into Christ; and then they have but one Member of the distinction used by St.* Peter; *they have that Baptisme, which is the putting away the filth of the Flesh; but they have not that Baptisme, which is the* Answer *of a good Conscience towards God, which is the only Baptisme, that saveth. And this, saith he,* is the Case of Children.

Mr *Bax.* And to this purpose also Mr. *Baxter* again *p.* 98. *If it be the appointed use of all Christian Baptisme to solemnize our Marriage with Christ, or to Seal or confirm our Union with him, or ingrafting into him, then must we baptize none that* profess not *justifying Faith, because this is necessarily prerequisite, and no other can pretend to union Marriage, or ingrafting into Christ.*

Both

Both the Antecedent and the Consequent are evident in *Gal.* 3 27, 28, 29. *For as many of you, as have been baptized into Christ, have put on Christ, ye are all one in Christ Jesus; and if ye be Christs, then are ye* Abrahams *seed, and Heirs according to Promise. Here we see, that it is not an accidental or separable thing for Baptisme to be our visible entrance into Christ, Our putting him on, Our admittance by solemnization into the State of Gods Children, and Heirs according to Promise. For (as all own) if we be truly baptized, we are baptized into Christ, then are we Christs, and have put on Christ, and are all one in Christ, and* Abrahams *Seed according to Promise.*

A seventh End of Baptisme is, that the Baptized person may orderly thereby have an entrance into the visible Church, and have a right given him to partake of all the Ordinances and Priviledges thereof. For as Circumcision of old was the visible door of entrance into the Old testament-church, and so essentially necessary thereto, that without it none were esteemed either Church Members, or were to partake either

Seventh End entrance into the Visible Church.

either of the Passover, or of any of the Priviledges thereof, all without, being called the Uncircumcision: So also was Baptisme such a Door, and Visible entrance into the New-testament-church, that none were esteemed Members thereof, or did partake of its Ordinances before they were baptized, being so Gods Hedge and Boundary, that others were esteemed without: And therefore as Christ had laid down the Order in the Commission, first to teach, then to Baptize, and then to teach them all things, *viz.* in the place of teaching his School or Church. So did they practice accordingly, as we read *Act:* 2. 41, 42. Where after *Peter* had taught them, it is said, That they who gladly received his Word, were baptized, and the same day there was added unto them 3000. Souls, and they continued stedfastly in the Apostles Doctrine & fellowship, and breaking of Bread and Prayer: So that after Baptisme, not before, the Believers were said to enjoy, and partake of all the Church Priviledges, And which is Christs directory and Standard for Rule and Order to the end of the world. The Church of *Corinth* were said 1 *Cor*, 11. 2. to have

have kept the Ordinances, as they were delivered to them. *And* it was the *Apoſtles* joy and rejoycing to ſee the Order and Faith of the Saints, *Col.* 2. 5.

And therefore it is ſaid 1 *Cor.* 12. 13. That by one Spirit we are all baptized into one body, whether we be *Jews* or *Gentiles*, Bond or Free, and have been all made to drink into one Spirit, *viz.*

The ſame Spirit of Faith, Regeneration and Holyneſs, which gives right to Baptiſme, orderly lets into the Body and Church, and ſo admits alſo unto the Supper, which is the received ſenſe of moſt interpreters upon the place.

And by this Order believers were ſaid to be baptized into Chriſt, and to be implanted together with him, *Rom.* 6 3 *Gal* 3. 27.

For as publick Officers are inveſted into their truſt by ſome external ſolemnity, that paſſeth upon them at the time of their inſtallment: *And* as the Husband and Wife enter into their Relation by ſome ſolemn Act done at the time of their Marriage. Or as a Corporation by ſome publick act done, doth receive its Members at their Enfranchiſement;

Even so according to the import of these Scriptures mentioned, do Men and Women receive that Relative being, which they have in Christ, and as Visible Members of that Spiritual Corporation, wherein Christ is Head and Chief, from that solemn act of being baptized into him.

And as the Officer is not invested with his Authority: Or Husband and Wife with that Power over each others Bodies, (as 1 Cor. 7. 4.) nor any Members with the Immunities of the Corporation by any prequalifications, or actions preparatory thereto, until that be acted and done by way of Solemnity, which immediately invests them with their several Respects and Capacities. In like manner men are to be esteemed capable of those priviledges, which visibly do belong to the body of the Church, upon the account of any precedaneous Qualification or Action whatsoever, until first they have past through those spiritual solemnities in Baptisme, upon which they are invested with the denomination and visible priviledges, which belong in common to the Members of Christs Mystical body.

Which

Which Order of Christ hath had such a sanction upon it, that all, or for the most part all, that have profest Christianity, whether Papists, Prelatists, Presbyterians, or Independents have owned the same, not communicating in the Supper with any they judged unbaptized.

In a word, Baptisme hath been called of old amongst the *Ancients*, and not without Reason, *Janua Sacramentorum*, the Gate of the Sacraments, whereof they gave this Reason.

In all respects the Order of the Mysterie is kept, that first by Remission of sins *a Medicine be prepared for their wounds, and then the* Nourishment of the Heavenly Table *be added.* Ambrose. *Ambrose*

Which Truth is further witnessed unto and confirmed by the following Testimonies, *viz.*

Justin Martyr, in secunda Apologiâ pro Christianis; speaking of the *Lords Supper*, to which the new baptized person is admitted, saith, *This food we call the Eucharist, to which no man is admitted, but only he that* believeth the *truth of our Doctrine, being washed in the Laver of Regeneration for Remission of sins*, &c. *Justin Martyr.*

Ursinus. *Ursinus* in his Catechisme; *Baptisme is a Sacrament of entrance into the Church, whence it cometh, that the Supper is presented to none, except first baptized.*

Assemblies Catechisme. The *Assemblies Catechisme. Baptisme* (say they) *is a Sacrament of the New Testament, ordained by Jesus Christ, not only for* the solemn admission *of the party baptized into the Visible Church: But &c.*

Mr. *Bax.* Mr. *Baxter* in his *plain Scripture proof*, p. 24. *As a Souldier before Listing, and a King before Crowning and taking his Oath; so are we Church-Members before Baptisme: But as every one that must* be admitted *solemnly into the Army, must be admitted by* Listing, *as the solemn* engaging *sign: So every one that hath right to be solemnly admitted into the Visible Church must ordinarily be admitted by Baptisme; proved thus.*

If we have neither Precept *nor* Example *in* Scripture, *since Christ ordained Baptisme, of any other way of* admitting Visible Members, *but only by Baptisme; then all that must be* admitted Visible Members, *must ordinarily be baptized.*

But

But since Baptisme was instituted, we have no Precept *or* Example *of admitting Visible Members any other way, but constant Precept, and Example for admittance this way.*

Therefore all that must be admitted Visible Members, must be baptized.

I know not (saith he) *what in shew of Reason can be said to this by those that renounce not Scripture. For what man dare go in a way that hath* neither Precept *nor* Example *to warrant it from a way that hath a full current of both. Yet they that will admit Members into the Church without Baptisme, do so.*

I had thought to have been larger upon this Point, and intended particularly to have answered a late piece of Mr. *Tunions* in contradiction hereto: But being so well replyed to by Mr. *Paul*, in his *serious* Reflections so lately Printed; I shall say thereto little more, then what you find in the Sixth Chapter, respecting the constitution of the Primative Churches.

Now may it not be referred to the Judgment and Conscience of the considerate Impartial Reader, whether any

but the believer can possibly reach, or attain these Spiritual ends mentioned? and how capable poor ignorant Babes are to answer any of them? and whether it is not contradictious to common sence and Experience for any to assert it? For what Repentance or Faith are they capable to profess? What present Regeneration can they evidence; What Testimony of a good Conscience can they give in striking, or keeping Covenant with God herein? And how can they embrace, or improve the Covenant on Gods part for Pardon, Purging, Justification, Sanctification, and Salvation?

And therefore is Mr. *Faxter* forced to confess in his *plain Scripture proof*, p. 301. *That as to the Ends of Baptisme they are rather to be fetched from the Aged, then Infants; and that because the aged* 1. *are the most fully* capable Subjects. 2. *The most* Excellent and Eminent Subjects. 3. *Of whom the Scripture fully speaks*, &c. *But on the contrary, as for Infants Baptisme he acknowledgeth in the same place, that the* Scripture speaketh darkly *of it: Yea, that it is so dark in the Scripture, that the Controversy is thereby become*

not

not only hard, but ſo hard, as he ſaith, he finds it.

Wherein if he hath not ſaid more in a few words for the baptizing of Believers, and againſt that of Infants, then all his great book can anſwer: Let all the world judge, though he calls it in contradiction hereto, plain Scripture Proof for Infants Church-Membership and Baptiſme.

CHAP. V.

Wherein the Baptiſme of believers is proved to be the only Baptiſme from the New-teſtament-diſpenſation, ſo differing from that of the old.

Fifthly, from the new Teſtament Diſpenſation.

THe Old Teſtament Church, we find, was national, conſiſting of the Natural and Fleſhly Seed of *Abraham*: Therefore were Infants by the Ordinance of Circumciſion added thereto: Wherein they had a worldly Sanctuary, Carnal Ordinances, a Temporary Prieſthood, and multitude of Ceremonies.

The

The New-testament-church was by Christs appointment to be a separated people out of the Nations consisting only of the Spirittual Seed of *Abraham*; and therefore believers upon profession of Faith by the Ordinance of Baptisme were added thereto, *Acts* 2. 38, 1 *Cor.* 12. 13. Wherein as in the Spiritual house, the true Tabernacle, they partake of Spiritual Ordinances in Communion of Spiritual Members: And by an unchangeable Priesthood do offer Spiritual Sacrifices, and Worship God, as true Wroshippers in Spirit and Truth.

And therefore upon this change you have *John Baptist* discharging that Priviledge, (of *Abrahams* natural Seed) that admitted into the old Church, from any such Rite in the new, *Mat.* 3. 9, *&c.* telling them in expres's terms, That now in Gospel dayes they must not say within themselves, *That they have* Abraham *for their Father*, viz. That they are the Children of a godly Parent, No, that which might have served turn under *Moses*, will not avail, nor must not be admitted now under Christ. Nothing now but *fruits* meet for Repentance give right to the

the Baptisme of Repentance; and nothing short of the Spirits birth can orderly admit to Waters birth and Spiritual Ordinances. And the Genuine Reason Christ himself gave to that Doctor in *Israel*; (though yet, it seems, ignorant of the Mystery of the new birth, which only gives the right of admission into the New testament church) *Because* (saith he) *that which is born of the flesh, is but flesh*; Regeneration being not entailed to Generation.

To which purpose therefore Dr. *Owen* very excellently in his *Catechisme about Government*, p. 106. *Our Lord Jesus Christ hath laid down* (saith he) *as an* Everlasting Rule, *that unless a man be born again, he cannot enter into the Kingdom of God*, John 3. 3. *Requiring Regeneration as an indispensible condition in a* Member *of his Church, a Subject of his Kingdom: for his Temple is now to be built of* Living Stones, 1 Pet. 2. 5. Men *Spiritually and savingly* quickned *from their death in sin, and by the Holy Ghost* (whereof they are partakers) *made a meet habitation for God*, Eph. 2 21 22 1 Cor. 3. 16. 2 Cor. 6. 16. *Which receiving Vital supplies from Christ its Head,* Dr. *Owen.*

Head increaseth in faith and holiness, edifying it self in love. Thus far the Doctor.

Under the Law, Ceremony, Shadow, Letter, and Carnal Seed suited to Carnal Ordinances: But when the substance and spirit was come, (under the Gospel) then only a spiritual Seed as most meet and suitable, must attend the spiritual Worship, and spiritual Ordinances.

Dr. *Tayl.* And herein doth Dr. *Taylor* very well accomodate this Truth, *P.* 242. *They* (saith he) *that baptize Children, make Baptisme to be wholly an outward Duty, a Work of the Law, a Carnal Ordinance, it makes us adhere to the Letter without regard of the Spirit, to be satisfyed with Shadows, to return to Bondage, to relinquish the mysteriousness, the substance and Spirituality of the Gospel, which Argument is of so much the more consideration; because under the Spiritual Covenant, or the Gospel of Grace, if the Mystery go not before the Symbol; (which does, when the Symbols are consignations of Grace, as the Sacraments are) yet it always accompanies it, but never follows in order of time. And this is elen*

in the perpetual Analogy of Holy Scripture.

CHAP. VI.

Wherein Believers Baptisme is confirmed to be the only true Baptisme, from the constitution of the Primitive Churches, who were formed not of Ignorant Babes, but of professing Men and Women, that upon Baptisme were joyned together to observe all the Ordinances of Christ, which is also further evidenced by the Dedications of the Epistles to the Churches, as well as Contents of the same.

THe Truth whereof appears not only from the Order directed unto in Christs Commission, which (as already observed) requires, that men be first taught in the Faith. 2. That then they be baptized into the Faith. And then thirdly, that they be edified or taught in the Faith, *viz.* in the place

6. *From the constitution of the Primitive Churches*

place of teaching, the Church, or School of Christ. (The contemning which Order, as Mr. *Baxter* saith, is to contemn all Rules of Order.)

Sect. 1. But also from the pattern and example, the Apostles gave in observation of the aforesaid direction in planting the New Testament Churches we read of. As first the Church of *Jerusalem*,

Jerusalem. Acts 2. 41, 42. *Then they that* gladly received *his Word were baptized, and the same day there were* added *to them* 3000. *Souls.* (The (*them*) that they were added to, appear to be the Baptized Disciples mentioned *Acts.* 1. 15, 21, 22.) *And so they continued in the Apostles Doctrine, fellowship, breaking of Bread, and Prayers.* Where you have the order fully observed; 1. Receiving or believing the Word. 2. Baptizing. 3. Church fellowship in Doctrine, breaking Bread, and Prayer.

And so in like manner you will find the self-same order was observed in all the Churches: As,

Samaria. Secondly, The Church of *Samaria.* Acts 8. 12. Where it is said, that when the *Samaritans* believed *Philp* Preaching the things concerning the Kingdom of God, and the name of Jesus, they

they were baptized both Men and Women, (but not a Word of Children)

Thirdly, The Church at *Cesarea*. *Cesarea.*

Acts 10. 47, 48. Where *Peter* upon *Cornelius* and his Companies believing and receiving the Holy Spirit) said, *Can any man forbid Water, that these should not be baptized, which have received the Holy Ghost, as well as We? And he commanded them to be baptized.*

Fourthly, The Church of *Philippi*. *Philippi.*

Acts 16. 14. It is said, *That* Lydia *a Worshipper of God heard us, whose* Heart *the* Lord opened, *that she attended unto the things that were spoken by* Paul, *and was baptized, and her houshold.*

And Verse 32. *They said unto the Jaloure, believe in the Lord Jesus Christ, and thou shalt be saved: And they spake unto him the Word of the Lord, and to all that were in his house.* 33. *And he was baptized, he and all his straightway.* 34. *believing in God with all his House.*

Where you have two Families baptized, but no Child mentioned in either, but only such, who were capable to hear

the

the Word of the Lord, and to believe the same.

Coloss. Fifthly, The Church at *Coloss.* *Col.* 2. 10, 11, 12. Where the Apostle asserts, that that Church at *Coloss* was buried with Christ in Baptisme, wherein they were risen with him, through the faith of the operation of God, who hath raised him from the dead.

Which cannot be truly said of any but professed believers.

Corinth. Sixthly, Concerning the Church at *Corinth*, it is said.

Acts 18. 18. *And* Crispus *the chief Ruler of the Synagogue* believed *on the Lord with all his House, and that many of the* Corinthians, hearing, believed, *and were* baptized; and in 1 *Cor.* 1. 13. *Paul* tells the Church at *Corinth*, *That they were not* baptized *in his name.* And in 1 *Cor.* 12. 13. *That by* one Spirit *they were all baptized into* one Body, *viz.* That they were joyned to the Church by baptisme; of whom it is said, 1 *Cor.* 14. 2 *That they kept the Ordinances, as they were delivered to them.*

Seventhly, of the Church of *Rome* it is written.

Rom.

Rom. 6.3. *Know ye not that so many of us as were* baptized *into Jesus Christ, were baptized into* his Death. *Therefore we are* buried *with him in Baptisme into* Death.

Eightbly, of the Church at *Galatia.* *Galatia.*

Gal. 3. 26, 27. *For ye are all the Children of God by Faith in Christ Jesus. For as many of you as have been* baptized *into Christ, have put* on Christ.

And lastly, of the Church at *Ephesus* it is Recorded. *Ephesus.*

Acts 9. 1, 2, 3. That *Paul* having past through the upper Coasts, came to *Ephesus*, and finding Disciples, said unto them, *Have you received the Spirit since you believed; and they said, No &c. And he said, unto what were you baptized, &c.*

By which Scriptures it manifestly appeareth, that the New Testament Churches were formed only of baptized believers, wherein we neither find one Ignorant Babe, nor one unbaptized person a Member.

And that Infants have as little right to be admitted into the Church, and esteemed Members thereof, or to partake of the spiritual Ordinances therein, as they have to that initiating Ordinance Bap-

Baptisme. It may further appear, if you do but consider, how incongruous it is to Reason and sense to imagine, that little Children are any way concerned as Church-Members, either in the Dedications of the Epistles sent to the Churches, or in the Epistles themselves.

Sect. 2. First, In the Dedications and Directions of the Epistles; as first, that to the Church of *Rome*, *Rom.* 1. 7. Directed to the beloved of God, called to be Saints, and whose Faith was spoken of through the whole world.

But can that be said of any Infant?

And secondly those Epistles to the *Corinthians*, are they not also directed to those that are sanctified in Christ Jesus, called to be Saints, with all that in every place call upon the name of Jesus Christ, our Lord and theirs, enriched with all utterance and knowledge, *&c.*

But what Ignorant Babe could be concerned therein?

And thirdly, that Epistle written to the Church at *Ephesus*; Is it not to the Faithful in Christ, the chosen, adopted,

ed, abounding in Wisdome and Pru-dence?

But what poor silly Babe could be intended thereby?

And Fourthly, In the Letter directed to the Church at *Philippi*. Is it not to all the Saints in Christs Jesus, who have had their fellowship in the Gospel from the first day till then? *Philip.* 1. 1.

But how can that be said of any Child.

And fifthly, those Epistles inscribed to the Church at *Thessalonica*, were they not to such as did abound in Love, Faith, Hope, Patience, that received the word in much affliction, and joy in the Holy Ghost, *&c.* 1 *Thes.* 1. 2 *Thes.* 1. 3.

But what Patience, Love, or Hope can be attributed to silly Children.

And lastly, those seven Epistles written to the *Asian* Churches, wherein several Graces are commended, and sins reproved and threatned, and every one that had an Ear commanded to hear what the Spirit said to these Churches.

But how could there be one Child concerned therein?

The

Church of England. The Church of *England* in their 19*th.* Article, do acknowledge, that the Visible Church is a number of Christians by profession.

Dr. *Owen gives a description of a Gospel-Church.* Dr. *Owen* in his Catechisme about *New Testament Worship*, *P.* 89. tells us, *That a Gospel-Church is a society of Persons* called out *of the World, or their* natural *worldly state by the administration of the* Word *and* Spirit *unto the obedience of the* Faith, *or the* Knowledge *and* Worship *of God in Christ joyned together in an Holy band, or by special agreement, for the exercise of the communion of Saints in the due observation* of all the Ordinances of the Gospel, Rom. 1. 5, 6. 1 Cor. 1. 2. 1 Cor. 14. 15. Heb. 3. 1. James 1. 18. Rev. 1. 20. 1 Pet. 2. 5. Eph. 2. 21, 22, 23. 2 Cor. 6. 16, 17.

And again in Page 106. *As the Apostles in their Writings do ascribe unto all the Churches, and the* Members *of them, a Participation in this effectual* Vocation, *affirming, that they are* Saints, Called, Sanctified, Justified *and* Accepted *with God in Christ; for which he again cites the foregoing Scriptures*) *so many of the Duties which are required of them in that Relation and condition*

are

are such, as none can perform to the Glory of God, their own benefit, and the edification of others, (the Ends of all obedience) unless they are partakers of this effectual Calling, 1 Cor. 10. 16, 17. 1 Cor. 12. 12. Ephes. 4. 10.

Mr. *Baxter* in his 10th. Argument to Mr. *Blake*, hath these words very significant to our purpose, *viz.* *Paul calleth all the baptized Church of Corinth justified: None that professe not a justified Faith, are called justified, therefore none such should be baptized. The Major is proved out of* 1 Cor. 6. 11. *Ye are washed, ye are sanctified, ye are justified in the Name of the Lord Jesus, and by the Spirit of our God.* Mr. Pax.

To which he adds, I confesse it is sad, that good men should be so unfaithfull to the Truth, which is so pretious, and is not their own, and which they should do nothing against, but all they can for it.

Secondly, As Children are not concerned in the Dedications of the Epistles, neither are they as Church-Members in the Epistles themselves, as may appear by a few instances, to which your selves may abundantly add in your reading the Epistles. 2. *Nor in the Epistles themselves.*

The

1 Cor. 6. 4 The first we shall mention is that 1 Cor. 6. 4. *If then you have judgment of things pertaining to this Life, set them to judge that are* least *esteemed in the Church.* And that he meant least esteemed for Wisdom and Judgment, the fifth Verse explains.

But Infants of 8 or 10 dayes old can neither judge nor speak, therefore we must necessarily conclude, there were no such Members in the Church of *Corinth.*

2. Another you have in 1 *Cor.* 10. 16, 17 compared with 11. 28, 29. *The Cup of blessing which we bless is it not the Communion of the blood of Christ? And the bread which we break, is it not the Communion of the Body of Christ? For we being many are one* Bread, *and whosoever doth eat and drink unworthily, shall be guilty of the body and blood of the Lord, and eateth and drinketh* Damnation *to himself, not* discerning *the Lords body,* &c. But poor Ignorant Babes without understanding cannot possibly either examine themselves, or have the least discerning of the Lords body, whether considered as Symbolically or Mystically represented in that Ordinance.

There-

Therefore were none such to be found in the Church at *Corinth*, nor in any other Gospel-church, as Dr. *Owen* saith very well.

Dr. *Owen* p. 103. *As God hath appointed Saints to be the seal and subject of all his Ordinances, having granted the right of them to* them alone, 1 Tim. 3. 15. *Instructing them with the exercise of that Authority, which he puts forth in the Rule of his Disciples in this world: He hath also appointed the most holy institution of his Supper to denote and express that Union and Communion, which the Members of each of these Churches have by his Ordinance among themselves,* 1 Cor 10. 7. *The Cup of blessing which we bless, is it not the Communion of the blood of Christ? The bread which we break, is it not the Communion of the body of Christ? For we being many are one bread and one body, for we are all partakers of that one bread.* Dr. *Owen*

How consonant, (by the way) and agreeable both to Rule, and Reason, and Righteousnes doth it appear to be, to admit men upon profession of Faith to both Ordinances, keeping thereby the right Subjects, as well as to the due Order.

But how Childishly ridiculous it was in those first inventers of Baptisme for 600. years, so well to observe the Order, [*viz.* first to baptize and then to communicate] and yet so miserably to miss it in the Subjects, applying the Spiritual Ordinances to Ignorant Babes.

And how much worse in the Protestant Reformers, that so lamentably miss it both in the due Order, and right Subjects also.

Which the Prelate and Presbyter do in admitting Children to Baptisme and Membership, but not to the Supper?

And the Independent more in point of Order in admitting them to Baptisme, but neither to Membership, nor the Supper.

1 *Cor.* 12. 25. 26. A third observeable Passage we have in 1 *Cor.* 12 25, 26. Where the Apostle exhorts, That there be no Schisme in the body, but that the Members should have the same care one for another.

But how ridiculous would this be to be applied to a little Ignorant careless Infant.

1 *Thes.* 5. 2, 4. A fourth considerable Instance may be fetcht from 1 *Thes.* 5. 2, 4. Where the Apostle saith, *That they* all knew

perfectly

perfectly, that the Day of the Lord so cometh, as a Thief in the night. That he speaks of all is evident *verse* 4, 5. in these words. *But ye, brethren are not in darkness, that that day should overtake you, as a Thief; Ye* are all *the Children of the Day, and of the Light, &c.*

But little Children that have no understanding, are no such Children of the Light, as to know perfectly, or in part the coming of the Day of God; For they know nothing at all of it: therefore no such Infants were Members of the Church at *Thessalonica.*

And fifthly, another convincing Passage we have in *Heb.* 6. 11, 12. The Apostle thus exhorting; *And we desire, that every one of you do shew the same diligence to the full assurance of hope to the End, that ye be not slothfull, but of them, who through Faith, and Patience inherit the Promises.* *Heb.* 6. 11, 12.

But little Children can shew no such diligence to the full assurance of hope to the end, neither can they shew such diligence in following of them, who through Faith and Patience did inherit the Promises: For they have no understanding in Earthly things;

How then can they understand Heavenly? *John* 3. 12. Therefore no such Babes were Church-members in the Church of the *Hebrews*.

3. *From the Characters Christ gives his Disciples.*

And as a further proof against Infants Church-membership, we may add the Character Christ gives of his Disciples, *viz.*

John 8. 31, 32. *Then said Jesus to those Jews, which believed on him; If you* continue *in my* Word, *then are ye my Disciples indeed, and ye shall know the Truth, and the Truth shall make you free.*

And *John* 15. 8. *A new Commandment I give unto you, that you* love *one another, as I have* loved *you; That you also love one another: By this shall all men know that you are my* Disciples. And again.

John 15. 1. *Herein is my Father glorified, that you bear much* Fruit; *so shall you be my* Disciples.

And again, *Luke* 14. 27. *And whosoever doth not bear his* Cross, *and come after me cannot be my Disciple*

And *Verse* 33. *So likewise, whosoever he be of you, that* forsaketh not

not all *that he hath, cannot be my Disciple.*

But how absurd would it be to apply any of these Characters to little Ignorant Infants?

And lastly, from that General Exhortation, that Christ gives to all his Disciples, *Mark* 13. 37. **Watch** *and* **Pray** *always, that ye may be accounted worthy to escape all these things, and to stand before the Son of Man, and what I say unto you, I say unto all, Watch.*

But how ridiculous would it be to include a little Babe herein?

Which Argument about Church-membership, we shall conclude with those full words of Dr. *Owen* so much to the purpose, *P.* 107. *viz.* Dr. Owen

From all which it appears, who are the subject matter of these Churches of Christ, as also the means whereby they come to be so, namely, the **Administration** *of the* **Spirit** *and* **Word** *of Christ. As also by the Gifts and Graces of the Spirit given to them, to make every one of them meet for, and useful in that place, which he holds in such Churches, as the Apostle discourseth at*

large, 1 Cor. 12. 15, 16, 17, to 27. Col. 2. 9. Ephes. 4. 16. *It being manifest* (saith he) *that no* Ordinance *of Christ is appointed to be observed by his* Disciples; *No Communication of* Gifts *of the Holy Ghost is promised to them; but with respect unto these Churches of his Institution*

CHAP.

CHAP. VII.

Wherein there is an account of ſome eminent Witneſs, that hath been born to Believers Baptiſme, in a brief Hiſtory thereof; giving the Decrees of Councels, and the Opinions of the Learned, (through out the Centuries) with the neceſſity of Inſtructing and Catechiſing not only the Children of Pagans, but of the Chriſtians alſo in Order to it; with ſome remarkable Inſtances of the Children of Chriſtians not Baptized till Aged, Collected out of ſeveral Authors, eſpecially the famous Magdiburgenſian *Hiſtory.*

CENTURY I.

NOt further to mention the *Elders* and *Fathers* of the firſt Century all of them ſo fully, (as you have heard) confirming and eſtabliſhing this great Truth; as *Mathew*, *Mark*, *Luke*

VII. *The Teſtimony of Learned men in all*

Ages with-nessing to it.

Luke, John, Paul, Peter, Barnabas, Timothy, Titus, Jude, &c. many of whose Authorities have been at large rehearsed; *We* shall proceed to give an Account here, of some Humane *Authorities* also, which we produce not for any Proof; but by way of Illustration only, and because they may be of weight with some; and whereby it may be manifest, that not only Scripture Authority, but even Antiquity it self, (which hath been so much boasted of) is altogether for Believers, and not for Infants Baptisme.

The *Magdiburgenses* in their excellent History, do tell us, that as to the business of Baptisme in the first Century they find to have been after this manner, *viz.*

The 1st. Subject of Baptisme

First as to the *Subjects* of *Baptisme*, they tell us, that in this Age they find they Baptized only the Adult or Aged, whether Jews or Gentiles, whereof they say we have instances in the 2. 8. 10. 16. 19. Chapters of the *Acts*; but as to the baptizing of Infants, they confess they read of no Example, *Cent.* 1. *l.* 2. 496.

The 2. Administrator.

Secondly, as to the Administrators of Baptisme, they say they find other Ministers

Ministers of the Church besides the Apostles did baptize, which in after Ages came more especially to be fixed upon Bishops, though in Case of necessity, not only Lay-men, but Women also were admitted to administer that Ordinance.

Thirdly, As to the Place of Baptisme, they find it was as occasion offered, where Rivers and Fountains, and other coveniencies for baptizing were, and which was done as well privately, where only two Persons, Philip and the Eunuch, were as in a great Congregation, *Acts* 2. *The 3. Place.*

Neither do they find that the Water was in this Age first Consecrated before baptisme, which with so much Ceremony was after enjoyned to be in Fonts and Baptisteries fixed in the Temples.

Fourthly, As to the Time when it was to be done. They say they find to be at any fit season, no certain Day or Feast being either by Christ or his Apostles, appropriated thereto, as after it was to Easter and Whitsen-tide, *The 4. Time.*

Fifthly, As to the Manner of Baptizing, It was by Dipping or Plung- *The 5. Manner.*

ing in the Water into the Name of the Father, Son, and Holy Ghost, which was (they say) so agreeable not only to the sence of the Word, which signifies Immersion in Water, but to the Allegory of Death, Burial, and Resurrection, to which the Apostle so properly alludes, *Rom.* 6. *Col.* 2. As also to the many Places where it is used for the washing away of sin, as 1 *Pet.* 3. *Heb.* 2. 10 *Eph.* 5. *Tit.* 3. and in the 22. *Acts*, where they observe, that Ananias commands Paul to be Baptized, and to Wash away his sins, which said Custom of dipping the whole body in Water, was changed into sprinkling a little Water in the Face.

The 6. Ceremony

Sixthly, As to the Ceremonies, they tell us, the Parties Baptized did freely come and offer themselves, professing their Faith, though not in any formal way of Confession, which after was enjoyned, and that without any Gossips or Sureties, to confess or undertake for them, which after was required, both for the Adult, as for the Infant, neither were there any giving of Names in Baptizing, no Exorcismes, Chrysmes or Annointings, no Consignations,

signations, Albes, Salt, Spittle, no Gifts given or received, no Confirmation or Bishoping, no giving of Meats, Milk or Honey, all which were after introduced and enjoyned, as you'l hear *Magdib. Cen.* 1. *l.* 2. *c.* 6. *p.* 496. 497.

CENTURY II.

AS to Baptisme in the second Century, they say, *Cent.* 2. *c.* 6. *p.* 109. That it doth not appear by any approved Authors, that there was any mutation or variation from the former; and in Confirmation thereof, Quote what Justin Martyr, saith in his second Apology to *Anto. Pius the Emperor.* Which because it is so considerable an Instance, I shall give it you at large, as I find it in the Apology it self in the words that Mr. *Baxter* himself hath rendered it in his Saints Rest, *c.* 8. *Ser.* 5. *viz.* *Justin Martyr.*

I will declare unto you how we offer up our selves to God after that we are renewed through Christ. Those amongst us that are instructed in the Faith, and believe *that which we teach them is true,*

true, being willing to live according to the same, we do admonish to fast and pray for the forgiveness of sins, and we also fast and pray with them; And when they are brought by us into the Water, and there as we were new born, are they also by new birth renewed; and then in calling upon God the Father, the Lord Jesus Christ, and the Holy Spirit, they are washed in Water. Then we bring the Person thus washed and instructed to the Brethren, (as they are called) where the Assemblies are, that we may pray both for ourselves and the new illuminated Person, that we may be found by true Doctrine, and by good Works worthy observers and keepers of the Commandments, and that we may attain Eternal Life and Salvation. Then Bread and Wine being brought to the chief Brother, (so they call the chief Minister) he taketh it and offereth Praise and Thanksgiving to the Father, by the Name of the Son and Holy Spirit: And so awhile he celebrateth Thanksgiving; after Prayers and Thanksgiving, the whole Assembly saith, Amen.

Thanksgiving being ended by the President, (or chief Guide) and the consent of the whole People, the Deacons as

We

we call them, do give to every one present, part of the Bread and Wine, over which Thanks was given, and they also suffer them to bring it to the absent.

This Food we call the Eucharist; to which no man is admitted, *but only he* that believeth *the truth of the Doctrine,* being washed in the Laver of *Regeneration for Remission of sins, and that so liveth as Christ hath taught.* And this, saith Mr. *Baxter*, is you see no new way.

This *Just in Martyr* is believed to have been converted to Christ within 30 years after the Apostle *John*, when it is credible also very many were living, who had been frequent Auditors of the Apostle, who was beheaded under *Verus* the Emperor.

Now they that shall consider this description he makes of the Christian Baptisme, and the manner that Christians were admitted after it into the Churches of Christ in those days, can hardly, I presume, pick out any good warranty for Infants Church-membership, or Baptisme out of the same.

CEN-

CENTURY III.

IN this Third Century, they say as to the Rites of Baptisme in the *Asiatick* Churches, they have no Testimony as to any Alteration; but concerning the *African* Churches they give some account, and of the great corruptions creeping into the Church, respecting this Ordinance of Baptisme at least in Opinion, (though as to practice, they say they cannot give any particular Instance) both as to subject, time, manner and ceremonies, *Cent.* 3. *c.* 6. 123, 124, 125.

Tertull They tell us, That *Tertullian* in his Book *de Baptismo*, opposeth himself (by several Arguments at large, to some that asserted Infants Baptisme, *affirming, That the Adult were the only proper subjects of Baptisme; because, saith he, fasting confession of sins, prayer, profession, renouncing the Devil and his Works is required from the Baptized.*

Mr. *Bax.* Mr. *Baxter* is pleased to give us this farther account of Baptisme in this Age, in his *Saints Rest*, *Part* 1. *c.* 8. *Sect.* 5. in these

theſe words, *viz.* *That* Tertullian, Origen, *and* Cyprian, *who lived, ſaith he, in the ſecond and third Centuries, do all of them affirm, that in the Primative times,* none were baptized *without an expreſs covenanting, wherein they renounced the World, Fleſh and Devil and ingaged themſelves to Chriſt, and promiſed to obey him.*

And again he is pleaſed to tell us in his defence of the Principles of Love, *P.* 7. in theſe words. *That he knew that in the days of* Tertullian, Nazianzen *and* Auſtin, *Men had liberty to be baptized, or to bring their Children, when, and at what age they pleaſed, and that none were forced to go againſt their Conſciences therein. And that he knew not that our Rule or Religion is changed, or that we are grown* any wiſer or better *then they.*

Euſebius Lib. 6. *Hiſt. Eccleſ.* ſaith, *That* Origen *was appointed by* Demetrius, *to be at* Alexandria *a* Catichiſt, that is, *a Teacher of thoſe that were Diſciples and Scholers in the faith, which Office before his time after the Apoſtles* Plautius *and* Clemens *did execute, whoſe Diſciples he ſaith were* Plutarch, Serenus, Heraclus *and* Heron; *and that a Woman* *Euſebius*

man after she was Baptized with Water, was as a Martyr put to Death, and Baptized with fire for Christs sake; after Origen, Heracles, *and after him* Dionysius *taught in the said School of* Alexandria *those that were to be instructed in the faith before Baptisme. And again in Lib. 7. Chap. 8. There was with us a Brother which believed, who being present amongst those that were to be Baptized and heard how they were Questioned, and how they answered, came weeping to me, and desired of me to be cleansed, and washed by Christian Baptisme.*

CENTURY IV.

IN this Age they tell us, That it was the Universal practice to Baptize the Adult upon profession of Faith, and for which they give us several Authorities out of the learned Fathers and Councils at that time, some whereof you have as followeth.

Athan. Athanasius contra Arianos. *Our Saviour, saith he, did not slightly command to Baptize. For first of all he said* Teach, *and then* Baptize, *that true*

true Faith might come by teaching, and Baptisme perfected by Faith.

Hillary Lib. 2. de Trinitate. *The Lord hath commanded to baptize upon the Name of the Father, the Son, and the Holy Ghost, that is upon Confession of the beginners, the only begotten, and him that was given And farther, the said* Hillary *prayeth thus to God, O living Lord preserve my Faith, and the Testimony of my Conscience; so that I may always keep what I have confessed in the Sacrament of my Regeneration, when I was Baptized in the Name of the Father, Son, and Holy Spirit, namely, that I may worship thee O God our Father, with thy Son, and stir up thy Holy Spirit in me, which procedeth or goeth out from thee.* Hillary.

And again saith, That all the Eastern Churches did only Baptize the Adult.

Basil contra Eunomium *Lib.* 3. *Must the faithfull be sealed with Baptisme, Faith must needs precede and go before. And in his Exhortation to Baptisme, saith, that none were to be baptized but the Catachumens, and those that were duly instructed in the faith.* Basil.

Gregory

Gregory Nazian. *Gregory Nazianzen* in his Third Oration, saith, *That the Baptized used in the first place to confess their Sins, and to renounce the Devil and all his Works before many Witnesses. And again, That none were baptized of old, but they that did so confess their sins, and how dangerous it was headily, and without due preparation to partake thereof.*

He therefore adviseth, That the Baptisme of Infants be defer'd till they could give an Account of their Faith, as Dr. *Taylor*, p 239.

Ambrose *Ambrose* saith in his Third Book *de Sacramentis, c. 2. That the Baptized did not only make Confession of his Faith, but was to desire the same.*

And in his Second Book *de Spiritu Sancto. In our Sacrament*, saith he, *there are three Questions propounded, and three Confessions made, without which none can be washed*

Arnobius *Arnobius* in ps. 146 *Thou art not first* (saith he) *baptized, and then beginnest first to affect and embrace the faith but when thou art to be baptized, thou signifiest unto the Priest what thy desire is, and makest thy confession with thy mouth.*

Jerom

Jerom upon *Matthew* saith, *The Lord commanded his Apostles, that they should first* Instruct and Teach *all Nations, and afterwards should baptize those that were instructed in the Mysteries of the Faith; for it cannot be, saith he, that the Body should receive that Sacrament of Baptisme, till the Soul have before received the true Faith.* *Jerom.*

Jerom saith, *That in the Eastern Churches, the Adult were only Baptized in his Epistle against the Errors of* John *of* Jerusalem. *And again in his Epistle to* Pamachius *saith, That they are to be admitted to Baptisme to whom it doth properly belong,* viz. *those only who have been* Instructed in the Faith. *Jerom.*

Decrees of Councels.

IN the *4th.* Council of *Carthage* it was determined, That whoever was to be baptized, should give in his Name, and that then after due Examinations and Preparations Baptisme was to be administred, *Magd. Cent.* 4 *c.* 6. 417. *C. Carth.*

In

C. Laodi. In the Council of *Laodicea* in their 46. Canon, it was determined, that the baptized should Rehearse the Articles of the Creed, *Magd. Cent.* 4. 418.

C. Neo. In the 6. Canon of the Council of Neocæsaria, *It is said, That Confession and free choise was necessary to Baptisme*, Mag. Cent. 4. 616.

Grotius. *Grotius* in his Annotations upon *Mat.* 19. *saith, That the Canon of the Synod of* Neocæsaria, *held in the year* 315. *Determined, that a Woman with Child might be baptized, because the Baptisme reached not the fruit of the Womb; because in the Confession made in Baptisme each ones own free choise is shewed*; from which *Canon*, *saith he*, Balsamon and Zoncras *do infer, that an Infant cannot be baptized, because it hath no power to confess or choose the Divine Baptisme.*

Dr. Tayl Dr. *Taylor* upon mentioning the Canon, p. 238. saith. *It speaks Reason, and it intimates a practice, which was absolutely universal in the Church of interrogating the* Catechemeni *concerning the Articles of their Creed, which is one Argument, that either they did not admit Infants to Baptisme, or that they did prevaricate*

varicate egregiously in asking questions of them, who themselves knew were not capable of giving answers.

And in farther assurance and confirmation of this great truth, you have most remarkable Instances of several of the Most eminent Persons of this Century, that were not baptized till aged, though the Offspring of believing Parents; *viz.* Basil, Gregory Nazianzen, Ambrose, Chrysostome, Jerom, Austin, Nectarius, Constantine, Theodosius, *&c.* and for proof whereof take the following Authorities.

Basil baptized aged.

Osiander Cent 4. l. 3. c. 42. 371. saith, *That* Basil the great *Bishop of* Cæsaria, *the Son of* Basil *Bishop of* Nisen, *and his Wife* Eumele, *whose Grandfather was a Martyr, under the persecution of* Maximinus, *was tenderly educated like a second* Timothy *under his gratious Mother, became a learned man, and great Preacher, and after Baptized in* Jordan *by* Maximinus *the Bishop, as he saith, is declared by* Vincentius in Speculo, and for which Story he also quotes *Socrates*, l. 4. c. 26. Sozom. l. 6. c. 34. Magd. Cent. 4. c. 10. p. 939.

Osiander

Gregory Nazian. baptized after 20. years old.

Ostander Cent 4. l. 3. c. 43. p. 389. Tells us, *That* Gregory Nazianzen *was the Son of* Gregory *Bishop of* Nazianzen, *by his wife* Nonna, *a very pious holy woman. and instructed this her Son as* Hannah *of old did* Samuel, *who in the 20th. Year of his age was baptized.*

Constantine baptized aged.

Hugo Grotius Anot. in Mat. 19. 14. saith, *It was no small Evidence that Baptisme of Infants many hundred years was not ordinary in the* Greek *Church, because not only* Constantine *the great, the Son of* Helena, *a zealous Christian was not baptized till aged: But also* Gregory Nazianzen, *who was the Son of a Christian Bishop, and brought up long by him, was not baptized till he came to years*; as is, saith he, related in his Life.

Ambrose baptized after Bishop of Milan.

Paulinus in *vita Ambrosi*, saith, *That* Ambrose, *born of Christian Parents, his fathers name was* Ambrose, *and his Mothers* Marcelina, *remained instructed in the Faith unbaptized, till he was chosen Bishop of* Millan, *at which time he received Baptisme.*

Hugo

Hugo Grotius farther upon *Mat.* 19. tells us, *That* Chryſoſtome *was born of Chriſtian Parents, and educated by Miletius a Biſhop, was not baptized till paſt 21. years; who adds farther, That many of the* Greeks *in every age unto this day, do keep the cuſtom of deferring the Baptiſme of little ones, till they could themſelves make a Confeſſion of their faith.* Chr. ſoſt. Baptized at 21.

Eraſmus in *Vita Hieronimi*, Teſtifies, *That* Jerom, *born in the City of* Strydon *of Chriſtian Parents, and brought up in the Chriſtian Religion, was baptized at* Rome *in the 30th. year of his age.* Jerom Baptized in his 30. year.

Walafridus Strabo, who lived about 840. in his Book *de Reb. Eccleſ Cap.* 26. ſaith, *That in the firſt times the Grace of Baptiſme was wont to be given to them only who were come to that integrity of mind and body, that they could know and underſtand* what profit was to be gotten by Baptiſme, *what was to be* confeſſed and believed, *what laſtly was to be* obſerved by *them that are new born in Chriſt, and confirms it by* Auſtins *own Confeſſion of himſelf, continuing a* Catachumenus, *long afore Baptized: But afterwards Chriſtians* Auſtin Baptized about the 30th. year of his Age.

under-

standing Original sin, and least their Children should perish without any means of Grace, had them, he saith, Baptized by the decree of the Council of Affrica, and then adds, how God-fathers and God-mothers were invented, and the superstitious and impious consequent of it, &c.

Nauclerus Generat. 14. *An.* 391. saith, Austin *the Son of the virtuous* Monica, *being instructed in the faith, was baptized when he was about* 30. *years of age.*

Vossius de Baptismo Pag. 106. saith, *That* Nectarius *was made Bishop of* Constantinople *before he was baptized.*

Theodosius *baptized aged.*

Historia Tripartita Lib. 1. affirmeth, That Theodosius *the Emperor, born in* Spain, *his Parents being both Christians, was even from his youth instructed and educated in the faith, who falling sick at* Thessalonica, *was by* Achatio *baptized, and thereupon recovered of his sickness.*

Mounsieur Daille, the learned *French* man, a great searcher into *Antiquity*, in his Book called the *Use of the fathers*, saith, *In ancient times they often deferred the* Baptisme *of* Infants; *as appeareth*

peareth by the History of Constantine the great, Constantius, Theodosius, Valentinian, Gratian, and in St. Ambrose, and *also by the Orations of* Greg. Nazianzen, and *St.* Basil *on this subject*, and some of the *Fathers have been of opinion, that it is fit it should be* deferred; but *whence is it, saith he, that the very mentioning hereof is scarce to be endured at this day*, Lib. 2. P. 149.

Dr. *Field on the Church*, P. 729. saith, *That very many that were born of* Christian Parents, *besides those that were converted from* Paganisme, *put off their Baptisme for a long time, insomuch that many were made Bishops before they were baptized.* *Dr. Field.*

Beatus Rhenanus in Anot. sup. Tert. saith, *That the old Custom was, that those that were come to their full growth, were baptized with the Bath of Regeneration, which Custom, saith he, was observed till the time of* Charles *the great, and* Lodwick *Emperours, at by the Statutes by them established appeared, &c.* *B. Rhen.*

Mr. *Den*, besides the former Instances of the Children of Christian Parents not baptized till aged, adds, *Pancratius*, *Mr. Den.*

Pontius, Nazarius, Tecla, Ambigerus, and *Erasmus Tusca.*

Dr. Tayl. Dr. *Jerom Taylor* in his *Lib Proph. P.* 239. affirms out of an Antiquity, *That the Parents of* Austin, Jerom, *and* Ambrose, *although Christians did not baptize their Children till they were* 30. *years of Age, and that it will be very considerable, in the example, and of great efficacy for destroying the supposed necessity of derivation of Infants Baptisme from the Apostles.*

Dr. B. Letter. Dr. *B.* late Dr. of the Chair, a person of great learning and eminency, hath these words in a Letter I have seen in print. *viz. I do believe and know that there is neither* Precept nor Example *in Scripture for* Pedobaptisme, *nor any just evidence for it for above* 200 *years after Christ, that* Tertullian *condemns it as an unwarrantable Custom, and* Nazianzen *a good while after him disliks it too, sure I am that in the primitive times they were* Catechumeni, *then* Illuminati or Baptizati; *and that not only Pagans, and Children of Pagans converted, but Children of Christian Parents.*

The truth is, I do believe Pedobaptisme; how, or by whom I know not, came

into the world in the second Century, and in the third and fourth began to be practiced, though not generally, and defended as lawfull from the Text, grosly misunderstood, Jo. 3. 5, upon the like gross mistake of Jo. 6. 53. they did for many Centuries both in the Greek and Latin Church Communicate Infants, and give them the Lords Supper, and I do confess they might do both as well as either: But although they baptized some Infants, and thought it lawfull so to do, yet Austin was the first that ever said it was necessary, and further saith,

I have read what my learned and worthy friends Dr. Hamond, Mr. Baxter, and others say in defence of it, and I confess I wonder not a little, that men of such great parts should say so much to so little purpose, for I have not yet seen any thing like an argument for it. Thus far Dr. B.

CENTURY V.

BElievers Baptisme was asserted in this Age, and the grounds thereof by many of the learned writers, whereof you have the following Instances:

Chrysost. Chrysostome saith, *That the time of Grace or Conversion was the only fit time for Baptisme, which he saith, was the reason the 3000. in the second Acts, and the 5000, afterwards were baptized, Acts 4.*

And again, *In Baptisme the Principal thing to be looke after, is the Spirit by which the Water is made effectual, for saith he, in the Apostles time the Baptisme of Water, and the Baptisme of the Spirit were different things, and done at different times,* Magd. 5, Cent. 363.

And again, *As Isaac was brought forth by the word of Promise, so must we be born by the Word of God, which only makes Baptisme powerfull and effectual,* 364.

Austin. *Austin* himself in his Book *de fide & bene oper. Cap. 6.* saith, *That none without due Examination both as to Doctrine and Conversation, ought to be admitted to Baptisme,* Cent. 5 p, 654.

And again, *That no ignorant or scandalous Person ought by any means without due Instruction and fruits of Repentance, to be admitted to Baptisme,* 654, 655.

Austins Creed, and Chrysostomes Creed also were calculated for the Catechumeni,

chumeni, *for their better inſtruction before Baptiſme*, p 655.

The names and qualities of ſeveral Adult perſons that were baptized in this Age, are inſerted p. 655.

CENTURY. VI.

IN this Age the Adult upon profeſſion of faith were baptized.

Gregory Lib. 4 *Cap.* 26. ſaith, *That a Sermon was uſed to be Preached to thoſe that were to be baptized, and that the pomps of the Devil were uſed to be renounced before Baptiſme; and that the hearts of believers are through Grace cleanſed thereby.* Gregory.

Gregory, *in Baptiſme the Elect receive the gift of the Spirit, whereby alſo their underſtandings are enlightned in the Scripture, and that by faith in Baptiſme all ſins are relaxed*, Cent 6. 226, 227.

Caſſiodarus calls Baptiſme the *Divine fountain, wherein the faithfull have the new Creature brought forth*, Cent 6. p. 226. Caſſiodor

Olimpiodorus ſaith. *Our Spiritual life is one and the ſame effected with our ſpiri-* Olimp.

tual

tual death, for they who are born, are buried with Christ in Baptisme, p. 226.

CENTURY VII.

Brac. C. THe *Bracarens* Councel in *Spain* decreed, *That no Adult Person, but such who had been well instructed and Catechised, and duly examined, should be baptized*, Cent. 7. 146.

C. of Con. The 6th Councel of *Constance* ordained, *That none should receive Baptisme without rehearsing the Creed, or Lords Prayer*, 146.

C. of Tol. The Councel of *Tolletanus*, in the 5th. Chapter saith, *That by being dipt into Water, we do as it were descend into Hell, and by rising up out of the Water, we do witness a Resurrection.*

Paulinus *Baptized in the River* Trent *in* England, *a great number both of men and women at noon day*, Bend. l. 2. c. 16. Cent. 7. 145.

CENTURY VIII.

BEde saith, *That men were first to be instructed into the knowledge of the Truth, then to be baptized as Christ hath taught*

taught, because without faith it was impossible to please God, Cent. 8. p 220.

And again, as the body is visibly cleansed by Water, so the soul of the faithful is invisibly cleansed by Baptisme,

And again, only that kind of Baptisme where the Spirit of the Lord regenerates is effectual, 223. And again, if the Word or Water be wanting, it is no Baptisme, 218.

And again upon Jo. 3. All those that came to the Apostles to be baptized were instructed and taught concerning the Sacraments of Baptisme, then they received the holy administration thereof.

Haimo in Postilla upon Mat. 28. Go and teach all Nations, Baptizing them, &c Fol. 278. In this place, saith he, is set down a Rule how to baptize, that is, that teaching should go before Baptisme; for he saith, Teach all Nations, and then he saith Baptise them; for he that is to be Baptized, must be first Instructed, that he first learn to believe that which in Baptisme he shall receive; for as faith without works is dead, so works when they are not of faith, are nothing worth. Haimo.

CENTURY IX.

Rabanus. *Rabanus* Cap. 4. saith, *That the Catechisme which is the Doctrine of faith, must go before Baptisme, to the intent that he that is to be Baptized, may first learn the mysteries of faith. And farther, he saith, the Lord Christ annointed the Eyes of him that was born blind, with Clay made of Spittle, before he sent him to the Water of* Siloah, *to signifie, that he that is to be Baptized, must first be instructed in the faith concerning the incarnation of Christ, when he doth believe, then he is to be admitted to Baptisme, to the intent that he may know what the Grace is which he receiveth in Baptisme, and whom he afterwards in duty ought, and is bound to serve.*

Albinus. *Albinus* saith, *Three things are visible in Baptisme,* viz. *the Body, the Water, and the Administrator, and three things are invisible, the Soul, Faith, and the Spirit of God, which being all joyned by the word, they are effectual in that Sacrament,* Cent. 8. 225.

Damas-

Damascenus, *We are buried with the Lord in Baptisme, as saith the Apostle,* p. 220. Damas.

Rabanus again saith, *That the Adult were first to be instructed in the faith, and duly examined before they were baptized: And that as Noah and his family were saved by Wood and Water, so the faithful are saved by Baptisme, and the Cross*, Cent. 8. p. 144. Rabanus.

Remigius saith in 22. *That faith is the principal thing in Baptisme; for without it, it is impossible to please God,* p. 145. Remig.

Walafrid Strabo, who lived about 840. in his Book *de Reb. Eccles. Cap.* 26. saith, *That in the first times, the Grace of Baptisme was wont to be given to them only, who were come to that integrity of mind and body, that they could know and understand what profit was to be gotten by Baptisme, what is to be confest and believed, what lastly is to be observed by them that are new born in Christ; and confirms it by* Austins *own confession of himself, continuing a Catechumenus long before Baptisme. But afterwards understanding Original sin, and least their Children should perish without any means of Grace, had them, he saith, baptized* Walafrid Strabo.

according to the Councel of Affrica, *&c.*

CENTURY X.

Auslbert. A*Uslbertus* saith, *That the faithful are born not of blood, but of God,* viz. *of the Word of God Preached, and of the Baptisme of God duly administred, by which Sacraments saith he, Gods Children are begotten.* Cent. 10 p. 186

Smarag. *Smaragdo* on *Mat* 28. *First men are to be taught in the faith, then after to be baptized therein; for it is not enough that the body is baptized, but that the Soul first by faith receive the truth thereof,* p. 187.

Theophi. *Theophilact* saith, *Whoever are truly baptized into Christ, have put on Christ,* p. 189.

CENTURY XI.

A*Nselme* saith, *That believers are baptized into the death of Christ, that believing his death, and conforming thereto, may as dying with him, live also with him,* Cent. 11. p. 169.

Anselme. And again, *The Baptisme of Christ is the washing in Water into the Word of life, take away either Water or Word, Baptisme ceaseth,* p. 116.

And

And again, *Whoever is baptized, hath Heaven opened to him, and knows God is there above ready to receive him, which as by the Steps of a Ladder he must from his Baptisme ascend to him, for as* Solomon *saith, The way of life is above to the wise*, p. 160, 170.

Algerus saith, *As Water extinguisheth, cleanseth and whitneth above other Liquors, so in Baptismal Water fleshly lusts are quenched, sin both Original and Actual washed away, and white Innocency thereby begotten; and so whilst the Image of the Heavenly father is reformed, the Sons of Adoption are begotten.* *Algerus.*

CENTURY XII.

Rupertus saith, *That they who do believe and make confession thereof, are to be Baptized*, Cent. 12. p. 547. *Rupertus*

And again in his 4th Book of *Divine Offices, Cap.* 18. saith, *That in former times the Custom of the primitive Churches was, that they administred not the Sacrament of Regeneration, but only at the feast of* Easter *and Pentecost, and all the Children of the Church, which throughout the whole year through the Word were moved, when* Easter *came, gave up their names;*

names, and were the following days till Pentecost instructed in the Rules of faith, rehearsing the same and by their Baptisme, and dying thus with Christ, rose again with him.

Bohemius Johannes Bohemius Lib. 2. de Gent. moribus, *It was in times past*, saith he, *the Custom to administer Baptisme only to those that were instructed in the faith, and seven times in the week before Easter and Pentecost Catechised, but afterwards when it was thought and adjudged needful to Eternal life to be baptized. It was ordained, that new born Children should be baptized, and God-fathers were appointed, who should make Confession, and renounce the Devil on their behalf.*

Rupertus *Rupertus* again saith, *That many who are baptized with Water, are not renewed in the Spirit of their minds, have not put off the old man, and his deeds, as if he was drowned in the Water, and the new man really put on*, in his 3. Book upon the second of *John*.

And again, *That the visible Baptisme of Water may confer, but that in which the virtue of Baptisme doth consist we cannot*, p. 598.

P. Lumb. Peter Lumbard saith, *That the Reason why Baptisme was instituted was, that*

that the mind might be changed, that the man, who by sin was made old, by Grace might be renewed. And that Believers, who are baptized in faith, receive both the Sacrament and the thing; but they who have not faith, may receive the Sacrament, but not the thing intended in the Sacrament, p. 529.

Albertus Magnus saith, *That the Laver of Regeneration is not proper; but to the Illuminated and Called, who can draw virtue from the Death and Resurrection of Christ*, Cent. 13. 413. *Albert. Magnus.*

And again, *That Baptisme is Christs Seal, wherewith he seals Believers, and that where Regeneration is, there the sanctifying power of the Spirit operates with the Water*, 414.

And again, *That Baptisme works to Salvation in those that are Regenerate, but not in those that are not Regenerate*, p. 425.

Thomas Aquinus saith, *That in Baptisme God works inwardly, as he dispenseth outwardly, there is not only a consignation of the Soul, but the Body, because the whole man by Baptisme is dedicated to God for by Baptisme we die to the life of sin, and begin to live a new life of Grace*, d. 424. *Th. Aquin*

And

And again, *In Baptisme there is a four fold purification*, viz. *by the Word, by the Spirit, by the Blood of Christ, and by baptismal Grace*, viz. *Repentance, Faith, and Mortification fetcht from Christs Death*, p. 425.

Alexander, Bonaventure, Ægedius, and other learned men of this Age, spake also after the same manner in justification of Believers Baptisme.

CENTURY 14, 15, 16, 17.

THough the *Magdiburgenſian* History reach no farther then the end of the 13*th*. Century, yet we do find, than both the Principal and practice thereof, was owned by many of the learned downwards in the rest of the Centuries.

L. Vives. *Ludovicus Vives* saith, *That they continued to baptize the Adult, even in* Italy *in his dayes, in his Comment upon* August. l. 1. c. 26.

Bellarm. And *Bellarmine* himself tells us in his Book *de bon. Operib. l.* 2. *c.* 17. *That amongst the Lutherans the Custom of Baptizing the* Catechumens, *and absolving the penitent at* Easter *is abolished,*

ea, whereas amongst the Catholicks, (but especially in the City of Rome) there is no year wherein great multitudes are not baptized, whereby a relick and foottep of Truth may appear even in *Rome* it self.

Grotius saith, *That in every age many of the* Greeks *unto this day keep the Custom of deferring the Baptisme to little ones, till they could themselves make a Confession of their faith; and the* Armenians *are confest by* Heylin *in his* Microcos. 573. *to defer Baptisme of Children, till they be of grown years.* *Grotius.*

Zwinglius in his Book of Articles, Art. 18. *In the old time saith the Children were openly instructed, who when they came to understanding, were called* Catachumens, *that is, such as are instructed in the word of Salvation, and when they had imprinted the faith in their Hearts, and made confession thereof with their mouths, they were admitted to Baptisme, and this Custom, saith he, of teaching, I wish it were in use in our time.* *Zwingli.*

Luther, *In times past it was thus,* saith he, *that the Sacrament of Baptisme was administred to none, except it were to those that acknowledged and confessed* *Luther.*

their

their faith, & knew how to rehearse the same

Bullinger in his house Book, 48.

Bulling. Sermon, upon these words, *God hath not sent me to Baptize, but Preach the Gospel, saith, This must not slightly be understood, as if he were not sent to to baptize at all, but that teaching should go before Baptisme, for the Lord commanded his Apostles both to Preach, and also to administer the Sacraments.*

Erasmus paraphraseth, that upon

Erasmus those words in Mat, 28. *When you have taught them the Word of God if they then believe you, and receive it, if they begin to repent themselves of their former life, and are ready and willing to embrace the Doctrine of the Gospel, then let them be baptized with Water in the Name of the Father, Son and Holy Ghost, that they may be marked with his Mark, and written amongst the number of those which trust, that are through the merits of his death freed and washed from their sins, and received to be Children of God.*

Ludovicus Vives in his Comment a-

L. Vives. foresaid, *l.* 1. *c.* 27. *None, saith he, were baptized of old, but those that are of Age, who did not only understand what the Mystery of the Water meant, but desired the same, the perfect Image whereof*

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we have yet in our Infants Baptisme, for it is ask't of the Infant, Wilt thou be baptized, for whom the sureties answer, I will.

Melancton upon 1 Cor. 11. In times past, saith he, those in the Church that had Repented them, were baptized, and was instead of an Absolution, wherefore Repentance must not be seperate from Baptisme; for Baptisme is a Sacramental sign of Repentance. Melanc.

Beza upon 1 Cor. 7. 14. saith, That to permit all Children to be Baptized, was unheard of in the primimitive Church, whereas every one ought to be instructed in the Faith, before he were admitted to Baptisme. Beza.

Bucer in his Book entituled, The Ground, Work, and Cause, saith, That in the Congregation of God, Confession of sins is always first, the which in times past went before Baptisme; For commonly Children were baptized when they came to their understanding, and that in the beginning of the Church no man was Baptized, and received into the Congregation; but those that through hearing the word, wholly gave over, and submitted themselves to Christ. Bucer.

Chamier Tom. 4. l. 5. c. 15. Ser. 19. saith, Who seeth not that the Custom of the scrutiny Chamier.

scrutiny of the Baptized, was not in that time, when scarce the 1000. *Person was Baptized before he came to Age, and was diligently exercised in Catechisme.*

Dr Ham Dr. *Hamond* in his Chat. Lib. 1. l. 3. p 23. saith, *That all men were instructed in the Fundamentals of faith anciently before they were permitted to be baptized.*

Dr. Field Dr. *Field* on the Church, p. 729. saith, *That very many that were born of Christian Parents, besides those that were converted from Paganisme, put off their Baptisme for a long time, insomuch that many were made Bishops before they were baptized.*

Ch. Cate. The Doctrine of the Church of *England* held forth in their publick Catechisme, gives Testimony to this Truth, where it is asserted, *That Repentance whereby we forsake sin, and faith whereby we stedfastly believe the promises are required in every one that is to be baptized, confessing also that Children can neither repent nor believe. Which though they would salve by saying they do both by their Sureties; upon which invention they lay the stress of the whole; for if there be no warranty for Sureties in the Case, they have in these few words given up*

up the Controversy. For they grant that Faith and Repentance are requisite to qualifie to Baptisme, and ingeniously acknowledge, that Children are not capable of either; but that they do repent and believe by their sureties; which how Consonant to Reason, Rule, and Righteousness, let all the upright judge; and concerning which Practice take the judgment of Dr. *Taylor*, Bishop of *Downe*, p. 239. of his Lib. of Pro. *Dr. Ta) l.*

I know, saith he, *God might if he would have appointed God-fathers, to give answer in behalf of Children, and to be fiduciors for them, but we cannot find any authority or ground that he hath, and if he had, that it is to be supposed he would have given them Commission to have transacted the solemnity with better Circumstances, and given Answers with more truth; for the Question is asked of believing in the present, and if the God-fathers answer in the name of the Child*, I do believe, *it is notorious they speak false and ridiculous, for the Infant is not capable of believing, and if he were, he were also capable of assenting; and how then do they know his mind; and therefore*

fore, said he, Tertullian *and* Gregory Nazianzen *gave advice, that the Baptisme of Infants should be deferred till they could give an account of their own faith.*

How this invention of Goſſips came in, and by what Pope it was inſtituted, and how they were required in the Baptiſme of Bells and Churches, as well as Infants, you will hear further in the other Hiſtorical Part. We ſhall now conclude this Chapter with that wonderfull Teſtimony given by Mr. *Baxter*, in his 20*th*. Argument to Mr. *Blake* in theſe words.

Mr. *Bax.* *Here note* (faith he) ſpeaking of the Eunuchs *not being admitted to Baptiſm, till he made a profeſſion of his Faith, firſt that Baptiſme as received, is the Seal of our Faith, (how much ſoever denied by Mr.* Blake) *as it is the Seal of Gods Promiſe; ſecondly, That the conſtant order is that Baptiſme follow Faith; thirdly, That it is no better then an impious prophanation of it, if it go without Faith, that is firſt if the Party ſeek it without the pre-*

ſent

sence of Faith, secondly if the Pastor administer is without the profession of Faith.

Thus you see by plentifull Evidence, that the Lord hath not left himself without witness hereto from men, and that in several Ages not only before, but since the Antichristian darkness took place; but that which is most to be admired and adored in this Providence is, that much of this blessed Testimony for Truth, hath proceeded from the Pens of some of its chiefest Adversaries, whereby the Wisdom and Power of God hath much appeared, who cannot only out of the mouths of Babes and Sucklings, but out of the very mouths of Enemies also, create and perfect his own praise. And make even their own Tongues to fall upon themselves; for what is esteemed better Evidence and Testimony amongst men, then the confession of Parties themselves.

But it may be Objected, that however you improve many of these sayings of the Pedobaptists to justifie your way, and condemn theirs; yet they have another meaning, which will well enough reconcile such Principles to *Object.*

their

their Practice of baptizing Infants, and whereby you will be found mistaken in the supposed advantage; for is it to be thought possible that such pious, wise and learned men, should so positively contradict themselves, as you seem to make them do?

Answ. To which I answer, That whatever their meaning may be, yet their words and reasons appear substantial Arguments for the Baptists, and full and clear Evidence against themselves; for it not the Commission it self fully owned, the Order of it, and Practice upon it, *viz.* That Persons ought first to be taught in the faith, before they are to be baptized into the same, and that none in the Apostles times, and for some Ages after were otherwise baptized; and that it is ridiculous, yea prophane for any otherwise to practice, and that there was neither Precept nor *Example* for the baptizing of Infants, who as confest are so capable either of themselves, or any for them to answer the great end thereof: but owned to be a practice taken up and enjoyned several Ages after, as many of the forecited Pedobaptists, both Papists and Protestants, have

have confessed, and will more fully and particularly appear in the next part, And what is or can be said more by the *Baptists* themselves, in confirmation of of their way and Practice.

Thus we have dispatcht the first part and may it not now be recommended to the Conscience of the impartial unprejudiced Reader, whether this first assertion, [viz *That Believers Baptisme is only to be esteemed Christs Ordinance of Baptisme*] is not substantially made good, not only from clear and undeniable Scripture, and Reason: But from most pregnant Authobities of learned men, and most of them parties themselves.

End of the first Part.

Infants Baptiſm Diſproved.

The Second Part diſproves Infants Baptiſm *under this Head,* viz.

That the Baptiſing of Infants is no Ordinance of Jeſus Chriſt, which is made good in the ſeven following Chapters.

CHAP. I.

Wherein the Scriptures total ſilence about Infants Baptiſm is obſerved, with the neceſſity of Scripture-warranty to authorize every Ordinance, and that by the confeſſion of Parties themſelves.

No Scripture for Baptiſing Infants.

IF *Infants Baptiſm* had been any *Appointment* or *Ordinance* of Jeſus Chriſt, there would have been ſome

Precept, *Command*, or *Example* in the Scripture to warrant the same; but in as much as the *Scripture* is so wholly silent therein, there being not one *syllable* to be found in all the *New Testament* about any such *practice*, it may well be concluded to be no *Ordinance* of Jesus Christ; for where the Scripture hath no *tongue*, we ought to have no *ear* according to that known Maxime, *To practise any thing in the Worship of God, as an Ordinance of his, without an Institution, ought to be esteemed Will-worship and Idolatry.*

The Parties themselves owning it.

And that there is neither Precept or Example for any such thing as Infants Baptism in the Scripture, we have the ingenuous confession of Parties themselves, *viz.*

Magdib.

The *Magdiburgenses*, in Cent. 1. L. 2. p. 496. do say, That *concerning the baptising of the Adult, both Jews and Gentiles, we have sufficient proof from* Acts 2. 8. 10. 16. chapters; *but as to the baptising of Infants, they can meet with no Example in the Scriptures.*

Luther.

Luther in Postill. saith, *Young Children hear not, nor understand the Word of God, out of which Faith cometh, and therefore if the Commandment be followed,*

followed, *Children ought not to be baptized.* And again;

In his Epistle of *Anabaptism*, saith, *We cannot prove, by any place of Scripture, that Children do believe; neither do the Scriptures clearly, and plainly, with these or the like words, say, Baptize your Children, for they believe; wherefore we must needs yeeld to those that drive us to the Letter, because* we find it no where written.

Erasmus in his Book of the Union of the Church, saith, *It is no where expressed in the Apostolical Writings, that they baptized Children.* *Erasmus.*

And again, upon *Rom. 6. Baptising of young Infants was not in use*, saith he, *in St.* Paul's *time.* And again;

In his 4th Book, *De Ratione Concio.* saith, *That they are not to be condemned that doubt whether Childrens Baptism was ordained by the Apostles.*

Calvin, in his 4th Book of Institutes, Chap. 16. confesseth, That *it is no where expresly mentioned by the Evangelists, that any one Child was by the Apostl's hands baptized.* *Calvin.*

Bucer upon *Mat.* saith, That *Christ no where commanded to baptize Infants.* *Bucer.*

Staphilus *Staphilus* in Epitome saith, *That young Children should be baptized, is not expressed in the holy Scriptures.*

Choelens. *Choelens, De Bapt. Parvulorum,* saith, That *Jesus took a Child, and placed him in the midst of them; what Child was it? I think it was not a young or new-born Child, and that the same was not baptized.*

For **Infants** *were not in those days* **baptized,** *but such as being come to their full* **growth,** confessed their sins.

Melanct. *Melancthon,* in his Treatise concerning the Doctrine of *Anabaptists,* writeth, *That there is no plain* **Commandment** *in the holy Scriptures, that Children should be baptized.*

Zwing. *Zwinglius,* In his Book of the Moves of Sedition, speaking of **baptizing of Children,** *So it is,* saith he, *That there is no plain words of the Scripture, whereby the same is commanded.*

These latter Quotations from the Germane Doctors, you have in an old Dutch Author, called, *A very plain and well-grounded Treatise concerning Baptisme.* Englished 1618.

Mr.

Mr. *Daniel Rogers*, in his Treatise about Baptism, Part 29, confesseth himself *to be unconvinced by* demonstration *of* Scripture *for it.* Mr. *Rogers.*

Mr. *Baxter* himself, that wrote that Book called, *Plain Scripture-proof for Infants Church-Membership and Baptism*; yet in contradiction thereto, in the same Book, *p.* 3. confesseth, *That Infants Baptism is not* plainly determined *in the Scriptures.* Mr. *Baxter.*

And again, in the *Defence of the Principles of Love*, in the Epistle, saith, *That he having had more invitation to study the Point throughly, and to treat of it largly, than most that are offended herein, that they must give him leave to say, that he knoweth it to be a* very difficult Point.

Dr. *Taylor*, Lib. Proph. p. 239, saith, *It is against the perpetual* Analogy *of Christ's* Doctrine *to baptize Infants*; *for besides that, Christ never gave any* Precept to baptize them; *nor ever himself, nor his Apostles (that appears) did baptize any of them: All that either he or his Apostles said concerning it, requires such previous dispositions to Baptism, of which Infants are not capable, and those are* Faith *and* Dr. *Taylor.*

Repentance. *And not to instance in those innumerable places that require Faith before Baptism, there needs no more but this one of our Blessed Saviour. He that believes, and is baptized, shall be saved; but he that believeth not, shall be condemned. Plainly thus,* Faith and Baptism *will bring a man to Heaven; but if he hath no Faith, Baptism shall do him no good; so that if Baptism be necessary, so is Faith much more, for the want of Faith dawns absolutely; it is not said so of the want of Baptism.*

The necessity of Scripture Authority to warrant every Ordinance.

Thus you have it acknowledged by Adversaries themselves, that there is neither Precept, Precedent, or Example in *Scripture* for *baptising* of *Infants*. And in the next place you have it further owned, That there is a necessity for Scripture-Authority to warrant every Ordinance and Practice in Divine Worship, *viz.*

Luther. *Luther* upon *Gal.* 1. 9. saith, *There ought no other Doctrine to be delivered, or heard, in the Church, besides the pure Word of God, that is, the holy Scriptures; let other Teachers and Hearers, with their Doctrines, be accursed.*

Calvin. *Calvin*, Lib 4. Inst. Cap. 8. Serm. 8. *Let this be a firm Axiom*, saith he, *That*

That nothing is to be accounted the Word and Will of God, to which place ſhould be given in the Church, but that which is firſt contained in the Law and the Prophets, and after in the Apoſtolical Writings.

Baſil, in his Sermon *de Fide*, ſaith, *That it would be an Argument of Infidelity, and a moſt certain ſign of pride, of any man ſhould reject things written, and ſhould introduce things not written.* Baſil.

Auſtin himſelf ſaith, *Detrahe Verbum, quid eſt Aqua niſi Aqua? Take away the Word, what is the Water but plain Water? If the Word of Inſtitution be wanting, what doth the Element of Water ſignifie?* Auſtin.

Theophilact, Lib. 2. Paſchal. *It is*, ſaith he *the part of a Diabolical Spirit, to think any thing Divine, without the Authority of the holy Scriptures.* Theophil

Tertul. Contra Hermog. *I do adore*, ſaith he, *the fulneſs of the Scripture; Let Hermogines ſhew that it is written, if it be not written, Let him fear the woe deſtined to thoſe who add or detract.* Tertu

And Mr. *Ball*, very excellently to this purpoſe, in his Anſwer to the Mr. Ball.

New-England Elders, p. 38, 39. saying, *We must for every Ordinance look to the Institution, and neither stretch it wider, nor draw it narrower than the Lord hath made it; for he is the Institutor of the Sacraments, according to his own good pleasure, and it is our parts to learn of him, both to whom, how, and for what end the Sacraments are to be administred, in all which we must affirm nothing but what God hath taught us, and as he hath taught us.*

The sixth Article of the Church of England

The sixth *Article* of the *Church of England*, saith very fully to this Point, *That the Holy Scriptures do contain all things necessary to Salvation, so that whatsoever is* not read therein, *nor may* be proved thereby, *is not to be* required *by any man that it should be* believed *as an Article of* Faith, *or be thought* requisite *and* necessary *to Salvation.*

We shall conclude this Chapter with that notable Observation that *Bellarmine* makes in the Case, upon the *Anabaptists* calling for *plain* Scripture-proof for the Baptising of Infants, from them who so exactly require it from others, and will not in any other case admit the omission thereof; in his Book *De Bellarm. Bapt.* Lib. 1. c. 8. where he saith, *That though*

though the Argument of the Anabaptists, *from defect of Command or Example, have great force against the* Lutherans, *forasmuch as they use that Principle every where,* viz. *That the Rite which is not in Scripture, having no* Command *or* Example *there, is to be* rejected. *Yet is it of no force against* Catholicks, *who conclude that* Apostolical Tradition *is of no less* Authority *with us than the* Scripture, *for the Apostl's speak with the same Spirit, with which they did write. But that this of baptising of Infants is an* Apostolical Tradition, *we know whence we know the Apostolick Scripture to be the Apostolick Scripture,* viz. *from the Testimonies of the* Antient Church.

The *Objection* that is usually brought under this Head is, That there is no express Command or Example for Womens receiving the Lord's Supper; yet who doubts of a good ground from consequential Scripture for their so doing. *Objection.*

In *Answer* whereto, you'l find there is both Example and Command for the Practice, *viz.* *Answer.*

1. From Example, *Acts* 1. 14. where we read that *Mary* and other Women were gathered together, and

that these Women, together with the rest of the Disciples, were all together in one place, and continued steadfastly in the Apostl's Doctrine and Fellowship, and breaking of Bread and Prayers, *Chap.* 2. 42 44. it being expressly said, That all that believed were together.

2. It appears from *command*, 1 Cor. 11. 28. *Let a man examine himself, and so let him eat*; the Greek word signifieth a Man or a Woman, the word is ἄνθρωπος, a word of the Common Gender, as appears 1 *Tim.* 2. 4, 5. *There is one Mediator betwixt God, and Man*, and Woman; there is the same word used *Gal.* 3. 28. *There is neither Male nor Female, but ye are all one in Christ*: Let but as good proof appear for Infants Baptism and it shall suffice.

CHAP.

CHAP. II.

Wherein by an Historical Account of Infants Baptism in its Rise and Establishment, viz. *when, by whom, and to what ends instituted, it doth appear, that there was no authentick Practice thereof for 300, nor any humane Authority enjoyning it till 400 years after Christ. Together with an account also of its growth, and how, and by what lying Authorities it was; with many superstitious Rites, founded upon Apostolical Tradition; with the impious and ridiculous fooleries added to it in every Age.*

FRom the learned Authorities before given, we have gained thus much; That as there was no Precept in Scripture for the baptizing of Infants, so neither was there the least Practice to be found

found thereof in the Apostl's dayes, as was so ingenuously before confessed by the *Magdiburgenses*, *Luther*, *Calvin*, *Erasmus*, *Rogers*, &c.

Secondly, That the approved Practice, and known Custom of the Primitive Church was to baptize the *Adult*, as all Ages acknowledge, and only they (at least) for the first Ages, as so fully attested by *Eusebius*, *Beatus Rhenanus*, *Lud. Vives*, *Bullinger*, *Haimo*, the *Neocæsarian* Councel, *&c.*

Thirdly, That not only the Children of *Pagans* were as the *Catachumens*, to be instructed and taught in the Faith, in order to their Baptism; but the Children, of the Christians also, as those famous Instances given from the Fourth Century, by *Field*, *Naucler*, *Daille*, *Grotius*, *Walafrid Strabo*, *Taylor*, and others.

Fourthly, The next thing we shall make appear is, that as there was no Scripture-Authority to inforce it, so there was no Humane-Authority to enjoyn it till above 400 years after Christ, though to justifie that injunction, Apostolical-Tradition, to supply the want of Scripture-Institution was pretended; whereof you have by the way this follow-

following account out of the three first *Centuries*.

CENT. I.

The first and most antient pretended Authority that hath been urged to prove Infants Baptism to be an Apostolical Tradition, is that of *Dionysius* the *Areopagite*, *Paul*'s Convert at *Athens*, who flourished, as is supposed, about the *70th* year of this Century: Who (as the Story tells us) after his converse with *Paul*, was sent by *Clement*, Bishop of *Rome*, to preach the Gospel in the West with *Saturninus*, *Lucianus*, *Rusticus*, and others; and that his Lot was to go into *France*, where he Preach't, and wrought many Miracles, and was afterwards martyr'd at *Paris*; And that he wrote a multitude of Books, as enumerated by *Suidas* and others, and amongst them, that famous Piece, called his *Ecclesiastical Hierarchy*, which tells us of the several *Orders* and *Dignities* of the *Clergy*; *Rites*, *Services*, and *Sacraments* of the *Church*; and among them, acquaints us of the *baptizing* of *Infants*, which he tells us he *received* from his Prefectors,

The first pretended prooff for Apostolical Tradition, is Dionisius the Areopagite.

fectors, as an Ancient Apostolical Tradition; with the additional Rites belonging thereto of *Consecration*, *Consignation*, *Confirmation*, *Chrysme*, *Exorcism*, which he affirms were all in use in the *Apostl's* time: As *Magdiburg.* Cent. 1. p. 625. which was, they tell us, also learnedly refuted by *Erasmus*, &c. especially by *Laurentius Valla*, who observeth, that none of either the Greek or Latin *Fathers*, or *Church-Historians* do so much as mention him, or any of his Works. Neither *Eusebius*, *Origen*, *Chrysostom*, *Epiphanius*, or *Gregory*. Nor that *Jerom*, who gave a Catalogue of all the eminent *Writers*, takes the least notice of him; and how ridiculous and contradictious his *lying Stories* are about Monkery and the Clergy, and all the Romish Ceremonies about Baptism, that had no footing in the World, for several Ages after, and that the Learned in his dayes supposed these Books fathered upon *Dionysius* in this Age, were done by one *Apollinarius*, several Ages after, as the *Magdib.* Cent. 1. p. 616.

CENT.

CENT. II.

As a further proof of Infants Baptism, and the several Rites annexed thereto, we have more Authorities fathered upon, and pretended to be fetcht from this second *Century*, of which the *Magdiburg.* do give us the account, *viz.*

First, The *Responses* fathered upon *Justin Martyr*, the 56 whereof, propounds the different condition of those Children who die baptized and unbaptized, and in others, affirm that Gossips, Oyl, and Consignation, were then used in Baptism, which they renounce as spurious, upon many considerations, *Cent.* 2. p. 111. *The second proof is from Just. Martyr's Responses*

Secondly, That of Pope *Clements* appointing Oyl in Baptism, and also that he in his fourth Decretal Epistle affirms, that after Baptism there should be Consignation, *viz.* a signing with the sign of the Cross, and Confirmation, *viz.* a laying on of hands for the seven-fold Spirit. Third P. *Clement.*

A third is that of Pope *Hyginus* his appointing of Gossips, or Sureties, both in Baptism and Consecration; which Fourth P *Hyginus*

Decree

Decree of Pope *Hyginus*, we have word for word out of *Gratian L. Osiander*, Cent. 2. Lib. 2. cap. 5. *viz.* *In Catechism, Baptism, and Confirmation, let there be a* Gossip *if necessity require.*

5th P. *Victor.* A fourth is that of Pope *Victor*, who is said to confine the Catholick celebration of Baptism to *Easter*, except some urgent necessity intervene; and that they should baptize in *Fonts* as well as *Rivers*.

6th P. *Pius.* A fifth is that of Pope *Pius* (who was much about *Justin*'s time) his Consecrating *Baptisterions*, or *Fonts* to baptise in.

But how *feigned* and *fabulous* these are, you have at large hereafter.

CENT. III.

In this *Century* we have two other famous Testimonies, that are much lean'd upon by all sorts to prove *Infants Baptism* to be an Apostolical Tradition.

7 *Origen.* The first is that of *Origen*, who in his *Homelies* upon *Levit.* and the *Romans*, is said to affirm, That the baptizing of Infants was a Tradition of the Apostles, and according to the usage

usage of the Church, *Century* 3. *p.* 124.

The second is that of *Cyprian*, in an Epistle said to be writ to one *Fidus* a *Priest*, who herein is supposed to deliver it to be his, and the Opinion of 66 Bishops, that Children should be baptized at any time in opposition to *Fidus* his confining it to the eighth day, after the manner of Circumcision; both which Authorities you have at large examined afterwards. 8 *Cyprian*

Tertullian in this Century, gave several Arguments against *Infants Baptism*, whereof you have a particular account hereafter.

Many were the corruptions about Baptism, that in this Age were creeping in, as the confining Baptism ordinarily to be performed by a *Bishop*, *Mag. Cent.* 3. p. 123. Limiting the time to *Easter* and *Whitsontide* 129. altering the Form from *Dipping* to *Sprinkling*; and the place from *Rivers* and *Fountains*, to *Baptisteries*; with divers superstitious Rites, as *p.* 125, 126. Though they tell us with all, *p.* 125. That they do not find, by any Authentick Testimony, that any one person was actually *baptized* in this *manner* and *form* this *The Corruptions about Baptism creeping in in this Age.*

this Age, whereby it may be conjectured that their corruptions were more in the Notion than Practice, which though afterwards came all of them to be in use.

CENT. IV.

By the Decrees that pass'd in several Councils in this Age, *viz.* that of *Carthage*, *Neocæsaria*, *Laodicea*, &c. holding out the necessity of *Confession* and *Profession* before Baptism, already in the former History mentioned; As also by those famous Instances of so many of the eminent Persons of this *Century*, born of *Christian Parents*, that were not baptized till aged, before expressed; It doth manifestly appear, that *Infants Baptism* was neither esteemed an Apostolical Tradition, nor so much as in use the greatest part of this *Century*, either in the Latin or Greek Church.

In the latter end of the fourth Century, Infants Baptism practised.

It is true, towards the latter end of this *Century*, it is said, That in some parts of *Africa* they did *baptize* Children, as *Magdiburg*. Cent. 4. p. 415. And that some of the Greek Church did begin to approve it also.

Greg. Nazianzen (who by *Perkins* is placed 380.) is said, in his fortieth Oration,

Oration, to admit Infants to be baptized in caſe of neceſſity, being in danger of death, that they may not miſs, as he ſayes, of the *common Grace*; but gives his Opinion of others, that they ſhould ſtay longer that they might be inſtructed, and ſo their Minds and Bodies might be ſanctified.

Jerom that by *Helvicus* is placed ten years after him 390, is ſaid to incline to it alſo after *Origen* and *Cyprian*.

Many are the corruptions fetch'd from this and that former Age, and not a few of them fathered upon *Conſtantine* in his Baptiſm, which they ſay was done at *Rome*, in a Baptiſterion, by *P. Silveſter*, and adminiſtred with all the Romiſh Rites of Conſecration, Conſignation, Chryſm, Exorciſm, Albes, Ringes, Donation, *&c.* how *Conſtantine* was firſt miraculouſly cured thereby of his *Leproſie*, and the great Donation he gave the See Apoſtolick, and the acknowledgment to their Univerſal Biſhoprick; all held forth in an Edict, ſaid to be writ with *Conſtantine*'s own hand, and fairly kept in the *Vatican* Library, writ in Letters of Gold, as ſaith *Du Pleſſis*, in his *Myſtery of Iniquity*; yet

Lying forgeries about the baptiſm of Conſtantine by the Papiſts.

yet all a notorious forgery and cheat, *Constantine* being Baptized at *Nicomedia*, and not at *Rome*, and not by *P. Silvester*, who was dead fifteen years before; neither had *Constantine* any such Leprosie, or miraculous Cure, nor gave any such Donation or Acknowledgment to the Romish See, as you have at large evidenced by the *Magdiburg.* Cent. 4. p. 568.

And concerning which *Osiander* saith, *Cent.* 4. *c.* 38. Which foolish and impudent Fable is by many Learned Men refuted, *viz.* *Marsilius*, *Patavinus*, *Laur. Valla*, Cardinal *Cusanus*, and *Æneas Sylvius*, after Pope *Pius* the Second.

The working of the *Mystery of Iniquity*, did, as the *Magdiburgenses* tell us, strongly begin to act in many Particulars, *viz.* Not onely in the corrupting the Rites and true *form* of *Baptism*, but by those *superstitious* and *sumptuous Ceremonies* that were used in the *Dedication*, *Consecration*, or Baptizing of Churches, *viz.* either such Idol-*Temples* that were given by the Emperors to Christian Service, or such new ones that were now erected, as *Cent.* 4. *p.* 76, 497, 499, 520.

Bapt. of Churches.

The

The superstitious Collection and Exposure of the Reliques of Saints for Adoration, p. 499. *Reliques.*

The inclination to prohibit Marriage, as appeared by the Council of *Nice*, where it was only checkt by the famous *Paphnutius*, p. 1088. *Priests Marriage.*

The distinction in point of Sanctification, now made betwixt Lay-men and Clergy-men, the one reputed Spiritual, the other Carnal. *Distinction betwixt Lay-men and Clergy began.*

And it was in this Age, as appears by the Decrees of *P. Silvester*, *Julius*, and *Siricius*, that all Marriages must pass the **Benediction** of a **Priest**, and to be esteemed little less than **Sacriledge** to omit it; of which, in the former *Centuries* no mention is made, *Magd.* Cent. 4. c. 6. p. 482.— and for which they quote *Gigas* and *Luitprand*. *Priests appointed to Marry folks.*

CENT. V.

This was the Age wherein Infants Baptism did receive its Sanction by the Decrees of *Popes* and *Councils*, and as absolutely necessary was enjoyned and imposed by *Anathemas*, never till then, concerning which, Dr. *Taylor* in his *Lib.* o *Prophecy*, p. 237. gives us a true, *Infants Baptism first enjoyned in the Milevitan Council.*

true, brief, & notable account, which you may please to receive in his own words; *And the truth of the business is*, (saith he) *as there was no command of Scripture to oblige Children to the susception of it, so the necessity of* Pædobaptism *was not determined in the* Church *till the* Canon *that was made* in the *Milevitan* Council, a *Provincial* in *Africa*, *Never till then. I grant*, saith he, *it was practised in* Africa *before that time, and they, or some of them, thought well of it; and though that is no argument for us to think so, yet none of them did ever pretend it to be necessary, none to have been a Precept of the Gospel.* St. Austin *was the first that ever preach't it to be necessary, and it was in his heat and anger against* Pelagius, *who had so warmed and chafed him, that made him innovate herein.*

Austin *the first that ever preach't it necessary.*

This *Milevitan* or *Militan* Council, was celebrated by 92 Bishops, *Anselm* the Pop's Legate, and *Austin* presiding in the fifth year of *Arcadius*, and first of Pope *Innocentius*, in the year 402, as *Magdiburg*. Cent. 5. p. 835.

The occasion of the Council, is expresst to be about the difference that had hapned betwixt *Pelagius* and *Cœlestius*, *Austin* and others, respecting Original

ginal sin, baptizing of Children, &c.

The Constitutions and Decrees of the said Council are at large expresst by the *Magdiburg.* out of the Book of *Decretals*, and among other Canons, made in this Council, we find this, *viz.*

That it is Our Will, That all that affirm that Young Children receive everlasting Life, albeit they be not by the Sacrament of Grace of Baptism renewed; And that will not that young Children, which are new born from their Mothers Womb, shall be baptised to the taking away Original Sin.

The Canon of the Milevitan Council about Infants Baptism.

That they be Anathematised.

Which with the rest of the Decrees was transmitted to *Rome* to Pope *Innocentius* for his Apostolick confirmation in their large Letters, *p.* 841.

Innocent the first ratifies it.

And which with a ready mind he performs accordingly by his *Decretal* Epistle, expresst at large *p.* 845.

Afterwards the fifth General Council at *Carthage*, in the year 416, did Decree to the same purpose in these words.

We

The Canon of the 5th Council of Carthage.

We will, That whoever denies that little Children by Baptism are freed from Perdition, and eternally saved,

That they be accursed.

Which was also by *Austin*, and seventy Bishops in their Letter, transmitted to the same Pope *Innocent* for his further ratification, and accordingly received the same in his *Decretal* Epistle at large, *p.* 822, 825. *Inscribing their Letters thus, The Fathers of the Council to* Innocent *the Pope and High Priest, stiling him Most Holy Father* —

Confirmed by Pope Innocent.

And that Pope *Innocentius* in these *African* Councils, was the first that ever enjoyned the necessity of this practice is further confirmed to us;

Wilfrid Strabo.

By *Wilfrid Strabo*, as before, who tells us, *That Children were baptized, according to the Decree of the Council of* Carthage, *for the taking away of* original sin, *which aforetime was not practised.*

Luther.

Luther saith, *It was not determined till Pope* Innocentius.

Grotius.

And *Grotius* in his Annotations,

Mat.

Mat. 19. saith, *It was not enjoyned till before that Council of* Carthage.

Which Canons of Pope *Innocentius* were afterwards confirmed by Pope *Zosimus* his Successor, and afterwards by Pope *Boniface* that succeeded *Zosimus*, as appears in *Cod. Can.* cap. 110. *Aff.* cap. 77. & *de Consecrat. distinct.*

The Opinions of the Doctors of this Age, in confirmation hereof, we find to be as followeth.

The Doct. of this Age approving Infants Baptism.

Chrysostome saith, That *Infants ought to be baptized, as universally received by the Catholick Church to take away Original Sin.* *Chrysost.*

And again, that which the Holy Church throughout the World unanimously teacheth and practiseth about the baptizing of Children, ought not carelesly to be slighted, Mag. *Cent.* 5. p. 375.

Austin was as a great *Patron*, so a *great Defender of Infants Baptism, in his contests* both against the *Donatists*, and the *Pelagians*, and the *Cœlestians*, whereof you have some Instances. *Austin.*

In his Sermon, *De Baptismo Parvulorum*,

lorum, against the *Pelagians*, chap. 14. saith, *That Children should be baptized, because of Original Sin, and that without which they could never be regenerated or saved*, Mag. *Cent.* 5. 377, 378, 379.

And in his third Book of *Free-Will*, Cap. 23. saith, *Infants may be baptized by the Faith of another, and that the Faith of the Party that offers and dedicates the Child to Baptism, profits the Child therein, as the Church* (he saith) *wholsomly appoints: For if the Faith of the Widow profited to the raising of the dead Child, much more may the Faith of another profit the young Child*, p. 516.

And again, in his Fourth Book against the *Donatists*, Cap. 23. *Infants*, saith he, *are to be baptized, who can neither believe with their Hearts to Justification, nor confess with their Mouths to Salvation*, p. 516.

This Controversie he managed with much furious Zeal against the *Pelagians* in the *African* Councils; And so inordinate was he herein, that in his 23d *Epist.* to *Boniface*, he holds forth such a certainty of Regeneration by it, that he not onely puts Regeneration for Baptism,

Baptiſm, but alſo makes no Queſtion of the Regeneration *of Infants, though they that brought them, did not bring them with that Faith that they might be regenerated, but only to procure health to their Bodies; a cuſtom, it ſeems, they had to bring perſons to be baptized for Cure.*

Baptiſm to cure Diſeaſes.

Juſtifying thereby ſuch a prophane Uſe thereof, as that of *Athanaſius*, who baptized a Boy in ſport, (playing the Biſhop amongſt his School-fellows) which was confirmed notwithſtanding to be good Baptiſm by the Biſhop of *Alexandria.*

A School-boy baptized in ſport, confirmed by a Biſhop.

And again, in his 7th *Tom.* Lib. 1. c. 27. aſſerts to the ſame purpoſe, *That all baptized Infants are Believers, and that the unbaptized are Unbelievers*, ſaying, *Who knows not that to Infants to believe, is to be baptized, not to believe is not to be baptized.*

All the fooliſh ridiculous Ceremonies, called the *Romiſh Baptiſmal Rites*, before mentioned, were owned and practiſed by *Auſtin* and others in this *Century*, with this addition, *viz.*

That the Lord's Supper was given to the baptized Infants, as *Auſtin* in his 107 *Epiſtle* ſaith, where he holds a like

Lord's Supper given to Infants.

necessity of their receiving that Sacrament with that of Baptism from *Joh.* 6. 53. wherein he was also so earnest, that he boldly saith, *in vain do we promise Infants Salvation without it.* Thus far *Austin.*

The *Character of Pope* Innocent 1.

In the next place before we leave this Century, I think it will not be amiss to give some little account of this Pope *Innocentius* (our first confirmer and imposer of Infants Baptism) of whom it may so truly be said that he was one that changed Times and Laws, and that sate himself in the Temple of God as God. As we find it recorded by the Magdiburg: Cen. 5. page. 1228. *viz.*

He set up the Universal Bishoprick.

That he most strenuously laboured for the Universal Bishoprick and Supremacy *over all Churches, as appears* (say they) in *all his Epistles designing to bring the Determination of all Principal Ecclesiastical Causes into that* See, *especially in his Epistle to Victoricum* and *Decentium whereby say they it was manifest that the mistery of Iniquity* 2 *Thes.* 2. *did gradually get Ground* and *increase.*

Gave Divine honour to the Popedome.

Who was (say they) a *great Establisher of humane Traditions,* and *who blasphemously attributed divine Honour to the* Popedom, as *appears in that Epistle to Victoricum.*

It

It *was he that made* Confirmation *a Sacrament, and confined it only* to the *Bishops to lay hands on* Baptised *Infants* 1230. *a made Confirm. a Sacrament.*

It was he also forbad Priests Marriages 1231. and *Damned the Nunnes if they married*; *That* also forbad Marriage to *any that by due Divorce put away their Wives*; that also *instituted many of the Jewish and Pagan Laws*, as appears say *they in his Book* de Pontiff. *Forbad Marriage.*

And it *was he that to witness his Supremacy* did excommunicate the Emperour Arcadius and the Empress Eudoria and all his Ecclesiasticks that had *their hands in the Banishing* of *John Chrysostom* 662. 663. *Excommunicated the Emp.* Arcadius, *&c.*

It was he that first appointed that *the Eucharist* should be given to Young Children so soon as they were baptised; a Custom that *continued several* Hundred Years after *Ordained the Eucharist to Children after Bapt.*

And as head of the *Anti-Christian* race was the first sayth *Socrates* Lib. 7. 19. That *expell'd the Novations from Rome that famous worthy* Church and People. Concerning whom we shall conclude with what the Magdiburgs say in their Epistle to this 5. Cent. To *Ericus* King of *Sweden*. *Expelled the Novatians.*

That it might then be understood that Rome that *had heretofore Governed the world, was now made the very Seat of* Antichrist. *And again that the Spirit of Antichrist did then* manifestly begin *to spread* it self by the Bishop of *Rome* lifting up himself in Supremacy above all other Bishops and Churches.

And this was that *Innocent* who was the first great *Patron* and *Imposer* of this *Innovation*: and was it not excellent Service think you, for *Austin* to play the Game into the hand of such a vile Wretch.

CENT. VI.

The *Councel* of *Gerunden* in *Spain* held about 520. Ordained,

Gerunden Canon. **That young Children from their Mothers womb be baptised.**

The Councel of *Bracarense* 572, and the Council of *Vivense* ordained the very same, *Vossus de Bapt.* 179.

Tee Maris Canon. The Councel of *Marisconenses* held 580. Ordained.

That the Baptism of Children should be at Easter except necessity hindred. Magd. Cent. 6. 613.

P. Greg. Decretal. Pope *Greg.* the *Great*, *Lib* 3. *Ep.* 4. *ad Boniface - dist.* 4 *de Consec.* **Let all** young

young Children be Baptised as they ought to be according to the Tradition of the Fathers.

Who gave Instruction to his Legat *Austin* to give Christendom to Children when he sent him into *Britain* which you may Read at large in the Book of Martyrs.

Justinian the Emperor, who reigned 530, Ordained, That Children should be admitted to Baptism, and ỳ those that were come to their full growth shal be taught before they be baptised. Novel Institute. 444.

The Decree of the Emperor Justinion.

Justinus the Emperor who Reigned 570. Ordained, That it seemed him good, that when the Samaritans that desire the unspotted Baptism, that they for the space of two years together be Instructed in the Faith and the holy Scriptures and that upon their Repentance they be admitted thereto. But as concerning the Children which in regard of their years cannot Receive Divine Doctrine, they shall without delay be made worthy, of pertakers of Baptism.

That Gossips were appointed to all that were Baptised, as saith *Paulus Diaconus. Lib.* 16 *in Justiniano.*

And that it was the Custom when the Children of Princes and Potentates were *Baptised, that Bishops should be the Gossips.* Magd. Cent. 6. 332.

Maxentius. *Maxentius* saith, that *Children are not only adopted into a State of Sonship, but have the Remission of all Sin by Baptism.* Cent. 6. p. 227.

All the forementioned Superstitions of the Romish Baptismal Rites were in use in this Age, with this addition.

Ridiculous Ceremonies. That lighted *Tapers* were to be put into the hands of the Baptised p. 332.

The *Temples* or Churches, Altars and Reliques in their Dedications were **Christined** by Sprinkling the *Water of Conjuration* upon them. p. 369.

The Uncleanness and Murders found in Monastries. In this Cent we meet with a dreadful piece of Infants Baptism *viz.* the Heads of 6000 Infants that had been murdered and buried in a *Warren* near a Monastry, as Testified by *Udulricus* to *P. Nicolas,* Cent. 6. p. 388.

Cent. 7.

Canon of Toletan. The Council of *Toletanus* instituted, **That Infants without natural capacity should be baptised, and that none should deny Baptism to them at their peril.** The

The Council of *Constance* Ordained the same. *Mag. Cent.* 7. p. 146. *Canon of Const.*

Isidorus saith, *That if Children were not baptized, and so thereby renewed, and Original Sin washed away, they were in a state of damnation.* p. 98. Isidorus.

To the former, ridiculous Ceremonies now in use, were added, *That the names of Saints departed, or Relations, should be given to the Baptized at their Baptisms.*

That none should be admitted to be Gossips without rehearsing the Lords-Prayer and the Creed.

And *that none of the Gossips might marry together, because of the spiritual Affinity and Relation they had contracted at the Font.* p. 147. *Gossips must not marry together.*

At the Consecration and Dedication of Temples, the names of some Angel or Saint departed was to be given to them.

A Childe that died unbaptized this Age, was taken up and Christened, and had his Fathers name given him. Magd. cent. 7. p. *A dead child christened.*

Cent. 8.

Carolus Magnus declares, *That Baptism should be administred to Infants as well as to the Adult.* Cent. 8. p. 219. *Decree of the Emp. Charles the Great.*

Daniel in his Epistle to *Boniface* concludes, *that Infants should be baptized.* p. 347. Daniel.

Bede also concludes *for the baptizing of Infants.* p. 218.

To all the former continued Superstitions there were added,

Superstitious rites

1. That the *Administration be in the* Latine tounge. p. 384.

2. *That* Salt *be used in Baptism.* Aponius, *lib.* 1. p. 349.

3. That the *Hair of the Baptized be cut.* p. 350.

4. That *some Gift was to be given in Baptism,* which was to be called Dotodans. p. 349.

Temples baptized in the name of the Trinity.

5. That *Temples* should be consecrated in the name of the Trinity. p. 336.

Bells were posited in Temples in this Age. p. 342.

CENT. 9.

Sericius.

Sericius at large demonstrates, That according to the Custom of the Church little ignorant Babes should be baptized: for which he cites the Decrees of the *African Council* by Pope *Innocent*; another of Pope *Leo*'s; and another of Pope *Gregories* at large. *Cent.* 9. p. 140, 141.

Gizelbert.

Gizelbert saith, That after Baptism neither *Original* nor *Actual Sin Remaineth.* Who also calleth Marriage a *Sacrament.* p. 171.

To

To the former filthy Customs this Age added, That in Exorcism the Head, Ears, and Nose should be *salted* and *anointed* before Baptism. p. 235. *Impious Customs.*

To the former christening of Temples, they added the pouring out of *Oyl*, and *anointing* with holy *Chrism*, singing *Jacobs* words, *This is no other than the House of God; how dreadful is this place!* according to the 24th Canon of *Aquensis*. Cent. 9. p. 229.

CENT. 10.

Smaragdus saith, That *little Infants are to be baptized*, because it is said, *Suffer little Children to come unto me, and forbid them not, &c. Hence* (saith he) *the Holy Mother the Church doth beget the Innocent Infant into a holy and pure state by the grace of Baptism.* Cent. 10. p. 188. Smaragdus.

Zonaras saith, *That the Infants as well as the Adult were to be baptized.* p. 292.

To the former wicked Customs they now added,

1. That the Water of Baptism should on Easter-day be consecrated after this manner; viz. *The Priests hand should be stretched over the Water, as* Moses *his hand was over the Sea.* 2. *That he should* *Wicked Additions.*

should blow upon it. 3. *Hold a burning Taper over it, to answer the Type of the fiery Pillar.* 4. *That as they entred the Red-Sea by Night; so should Baptism be administred in the Evening.* p. 239.

The Gossips were to put on *White Garments* as well as the Priests and the Baptized. p. 299.

And as a further addition to *Church-Christening*, the Bishop was before the Water was brought to him *to strike the Earth*, and then to pour down a great deal of Water, and then to *name the Church.*

And further; It was in this Age that Bells began also to be *Christened*, which from henceforward was most *religiously* observed.

Bells first baptized by P. John

Pope *John* the 14th was the first that baptized Bells, who christned the great Bell of the Church of *Lateran*, calling it *John:* which was done to drive away evil Spirits, and to prevent any ill accident that might happen by Lightning and Tempest. *Magd. cent.* 10. *p.*295.

Vossius.

Vossius in his Book *de Bapt. p.* 158. tells us, *That though the more prudent did call this Baptizing or Christning of Bells* Consecration, *yet that they had most of the Baptismal Rites and Ceremo-*

nies

nies, both Godfathers and Godmothers, ſprinkling, Anointing, giving of Names, and great Donations; and that the ſilly Women uſed to bring Preſents of Coral, Linen, and other things; and that they had a Superſtitious Conceit, that the ſprinkling of that Baptiſmal Water procured Health to the Sick.

Voſſius alſo informeth us in the ſaid Book from good Authority, That from *Auſtin* till *Bernard*'s time, ſeven or eight hundred years, *the cuſtom was to baptize naked both Men, Women, and Children, with the Reaſons uſually given by the Ancients for the ſame*, viz. *That they might therein be as in the ſtate of Innocency; and be as naked in their ſecond, as in their firſt birth; And as they expected to be in Heaven and therein no otherwiſe then Chriſt was upon* the Croſs, *which you may reade at large in page* 31, 32, 33, 34, 35, 36. quoting theſe ſeveral Authorities to juſtifie it, viz. *Cyril Heir. Cat. Myſtag.* 11. *Amphilochius in vita St. Baſil, Chryſoſt. Tom.*6.*c.*11. *Elias Cretenſes in Orat.* 4. *Naz. Zeno Varonenſes, Anſelm* on *Mat.*3. *Ambroſ. Serm.* 10. *Bernard. Serm.*46. *de Pauper. Greg. Mag. tom.* 2. *col.* 269. *Alcuinus in divin. off. cap.*19. *Chryſ. ep. ad Innocent, &c.*

The abominable cuſtom to baptize naked for 7 *or* 800 *years.*

So

So, just was it was it with God to leave men that went a whoring after their own Inventions [forsaking the Word of God, to imbrace the Traditions of man] to such unseemly and unnatural practices.

Mr. Baxter shameful slander fixt upon the Anabaptists.

Yet is not Mr. *Baxter* ashamed to fix such an abominable slander upon the *Baptists* of this our Age of baptizing naked (which it seems was so long the real practice of the *Pedobaptists*) and about which he spends three whole pages in his *Scripture-proof*, viz. 136, 137, 138. to aggravate the heinousness of that their custom (which he is pleased to father upon them). And though I am perswaded he cannot but be convinced that the thing is most notoriously false, and brought forth by him rather out of prejudice (not to say malice) rather than any proof or good testimony he ever received thereof. Yet have I never heard that he hath done himself his injured neighbours, and the abused world that right, as to own his great weakness & sinful shortnes therein, in any of the many Editions of that Piece, which I humbly conceive as well deserved a Recantation as some other things he has judged worthy thereof.

CEN-

Cent II.

Anſelm aſſerts that Children ſhould be Baptiſed, and gives theſe Reaſons: *Anſelm.*

1ſt. *That the Devil by the faith of the Parent may be caſt out of the Children in Baptiſm; as the Woman of* Canaan *in the* 15. Mat. v. 21. *had the Devil caſt out of her Daughter.* p. 171.

2ly. *That they may thereby be freed from Original ſin, and be rendred Saints and holy ones by Baptiſm as they are owned to be,* 1 Cor. 7. p. 171.

3ly. *That they may die to ſin: for they that are Baptiſed into Chriſt are ſo, being Baptiſed into his Death; which he ſays is without exception: for whoſoever is Baptiſed into Chriſt, is Baptiſed into his Death.*

Meginhardus ſaith, *if little Infants or weak ones be brought to Baptiſm, let them anſwer for them that bring them, and then let hands be laid upon them with holy Chryſme; and ſo let the Euchariſt be Communicated to them.* p. 168. *Meginhardus.*

Ivo ſaith, *that the Infants as well as the Adult are to be Baptiſed, becauſe of the Faith of the Sacrament;* p. 260.

The Latins in this age did Rebaptiſe the Greeks who diſowned their Baptiſm. p. 263.

p. 263. And the Greeks did *excommunicate the Latines for renouncing theirs.* p. 401.

To the former Superstitious Rites, they added, That *Salt* should be *put into the mouth of the Baptized.* p. 261.

And to the Christning of Churches, *that Salt should also be mixed with the Water of Execration.*

Waldenses witness against Infant Bapt.

The *Waldenses* did appear this Age to witness against the Romish Superstitions, and amongst the rest that of the *Real Presence* in the Eucharist, and *Baptizing of Infants:* which you have at large hereafter, with the opposition and persecution they met with for the same. They were called *Beringarians*, from *Beringarius* one of their chief Leaders.

CENT. 12.

Peter Lombard.

Peter Lombard saith, *That to the baptizing the Adult, their proper faith is required; but to the baptizing an Infant the faith of others sufficeth.* Cent. 12. p. 418.

And again, *Children are to be baptized, because they are thereby clensed from original sin.* p. 596.

Bernard.

Bernard saith, *That without Baptism Children cannot be saved.* p. 604.

And

And again, *As Children of old were circumciſed without or againſt their wills for their Salvation; ſo may they now be baptized.* p. 599.

Peter Cluniacenſes writing againſt *Peter Bruis*, one of the Waldenſian Bartes who denied Infants Baptiſm, ſaith, *Lib.* 1. *Ep.* 2. *They who are not baptized with Chriſts Baptiſm, cannot be Chriſtians: And ſhall the Children of the Jews be ſaved with the Sacrament of Circumciſion, and ſhall not the Children of Chriſtians be ſaved with the Sacrament of Baptiſm?* p. 599. *Peter Cluniacenſes.*

Heldigard ſaith, *That as our little Children that are not capable to feed themſelves, have others to feed them to keep them from temporal death; So is it with them in Baptiſm, who being neither capable to believe or profeſs, have ſpiritual helps provided for them, that they may not want that ſpiritual food that may preſerve them from eternal death.* p. 602. *Heldigard*

Alexander the 3d, in his Decretals, *L.* 3. *Tit.* 40. *c.* 2. ſaith, *They who have any doubt concerning their Baptiſm, may be baptized with theſe words, [If thou art baptized, I do not baptize thee; but if thou beeſt not, I do baptize thee in the Name of &c.* *Alexand.*

The

The former ridiculous Rites were this Age observed with this Addition. *Bernard* saith, To the Dedication or right-Christning of Churches, there must be *Aspersion, Inunction, Illumination, Benediction,* & *Nomination.* p. 861.

☞

And that if the Temple should come to be polluted by the Priests committing Adultery in it, The sprinkling it afresh with Holy-Water cleanseth it again. *Alex.* 3. *L.* 5. *Decret.*

When Marriage prohibited.

The certain times wherein Marriages were prohibited was from *Septuagesima* to *Easter*, from *Rogation* to *Whitsuntide*, from *Advent* to *Epiphany*: Which were done by the Edict of Pope *Clement*, as saith *Gigas.* p. 919.

Petro Brusians writ against Infants Baptism.

The Waldenses were in this Age great *Witnesses* to the *baptizing of Believers*, and as great *opposers of Infants Baptism*, called by the name of *Petro-Brusians, Apostolici & Henerici*; and for which they were great Sufferers, as hereafter. *p.* 844, 845, 846.

CENT. 13.

Tho. Aqui.

Thomas Aquinas saith, *Children are to be baptized not in their own proper faith, but in the faith of the Church.* p. 419.

And

And again, *That they may be freed from Original Sin and Condemnation.* p. 422.

Alexander saith, *Baptism conferrs grace to little ones, not only purging them from Original Sin, but by the Merits of Christs Suffering, the faith of the Surety, but by the vertue of the Sacrament.* p. 426.

Bonaventure saith, *If Children dye that are baptized before they come to years of discretion, they so receive grace by the faith of another, that by Christs merit they shall be saved, which* (he saith) *is denied by certain cursed Heretick.* p. 419. Bonavent.

Concurring hereto are several other Doctors of this Age, as *Hugo*, p. 544. *Gulielmo*, p. 419. *Albert*, and the Decree of the Neomansian Synod, 594. the Synod of *Coloniæ*, 938, 944. but let these already mentioned suffice.

Tho. Aquinas saith, *Though a Priest be the proper Administrator of Baptism, yet, in case of necessity, not only a Deacon, but a Lay person, yea a Woman; nay, an Heretick or Pagan may baptise, so be it the true form of the Church be observed, and intend thereby what the Church intends.* p. 419.

All

An Exposition of many of their ridiculous Customs.

All the Abominable Rites beforementioned, were in this Age observed with this following Exposition upon them:

Gulielm. *Gulielm.* saith, *That the matter of the Sacrament of Confirmation is Oyl-Olive mixed with Balsom, and incorporated upon the fire, called* Chrysm, *and which can only be done by the hands of a Bishop. The form of which Sacrament,* he saith, *is this,* viz. *I sign thee with the sign of the Cross, & confirm thee with the Crysm of Salvation in the name of the Father, Son and Holy Spirit. Amen. And which only a Bishop can administer.* p. 417.

By Exercism the Devil is blown away. Hugo.

Albertus. *Albertus* saith, *By blowing in Execration the power of the Devil is expelled; and being signed upon the breast and forehead with the sign of the Cross, he is driven not only from the heart, but more visibly from the outward man. And that the Salt is to be put into the mouth, the better to endue with spiritual savour and wisdom; And that the ears and nose is to be anointed with spittle, that grace and discretion from God may be conferred, which because the spittle descends from the Head that is thereby signified. And that the*

the Breast must be anoynted to prepare the Heart for God; and the Shoulders anointed to be inabled to bear God's burden.

After Baptism the Neck must be anoynted with Chrisme, that the mind may be better disposed for God and holy contemplation, which by Chrism is signified being made of shining Oile and healing sovereign Balsome. They must be endewed with white Garments, to hold forth that Innocency which is received in Baptism; as well as the Glory which they are to pertake of at the Resurrection. And a burning Taper put into the hand that the Word of God may be a light to his Feet.

Gulielmus saith, *That as to the form of* Baptism *the Virgin* Mary, *is to be added to the Father, Son, and Holy Spirit*, viz. *I* Baptize *thee in the name of the Omnipotent, Father, Son, and Holy Spirit, and the blessed Virgin* Mary, 419. *A blasphemous addition.*

Thom. saith there are seven Sacraments; *viz.* Baptism, *Confirmation, Eucharist, Penance, Extream-Unction, Order*, and *Matrimony*. Two whereof, *viz.* Baptism, and the Eucharist were instituted by Christ, and the other five by the Apostles, as *Alexander*. 406. *7 Sacraments.*

Which

Which seven *Sacraments* were after confirmed by the Councel of *Trent*, with *Anathema* to those who should deny them.

When and by whom Tyths first granted.

Pope *Gregory* X. was the first in *Anno* 1271. granted *Tythes* to the Churches. Those that opposed and witnessed against *Infants* Baptism and other *Popish* Superstitions in this Age, were the *Albigenses* and *Arnionenses*, *Magdeburg. Cent.* 13. P. 554, *&c.*

CENT. 14,15,16,17.

That the Baptizing of *Infants*, with all the Rites and Ceremonies, still continued, especially in the *Romish* Church, we need not question, when we read the *Canons* of the Council of *Trent*, which was called on purpose as to establish their old Superstitions and Idolatries, so to suppress the Light and Truth that especially did shine in the Empire: In which Council, which ended 1564. we have the following *Canons*.

The Canons of the Council of Trent about Inf. Bapt.

In the 5*th* Session about Original Sin in the 4*th Canon*,

It was Decreed, **That they who shall deny Baptisme to young Children**

dren from their Mothers Womb, for the taking away Original Sin.

Let them be accursed. Of. 16 Cent. c. 60, 380.

In the *7th Session* about Baptism, in the 13 *Canon*,

It was Decreed, That whosoever puts not young baptised Children amongst the faithful, or saith they must be re-baptised at the years of discretion, or that it is better to omit their baptism till then,

Let them be accursed.

And in the 14 *Canon* It was decreed, That whosoever shall say, that baptised Children, when they come to Age, ought not to be enjoyned to ratifie the promise made in their name, but to be left to their will if they refuse, Not compelling them to Christian life, but denying them other Ordinances,

Let them be accursed.

In the 3 *Canons* about Confirmation, it was Decreed,

That whosoever said, It was an idle Ceremony, not a Sacrament properly, or that it was formerly used, that Children might give an account of their faith. 2. That to give

give vertue to Chrysome, was to wrong the Holy Spirit. 3. That every simple Priest is the ordinary Minister for confirmation and not the Bishop only.

Let them be accursed. Of. 16 *Cent. pag.* 417.

And as a standing Rule to justifie themselves in their Determinations they conclude and Decree,

A blasphemous Decree.

That their Traditions should be observed Pari Pietatis affectu, with the same pious affection with the Holy Scriptures.

Charl. V. his Interim.

In that Instrument, called the *Interim*, That Decretal of *Charles* the *Fifth*, made till the Councels Canons could be perfected, it was determined,

That young Children by the faith and confession of the Sureties, should be Baptised.

And that all Ancient Ceremonies that pertained to the Sacrament of Baptisme, should be continued, as Exorcisme, Chrysme, &c. *Osiander* p. 482.

Among the many Antichristian oppressions the Princes of *Germany* exhibited to the *Pope* from their Convention of *Norimberg*, they complained of

that

that of baptizing Bells, wherein they ſay, *The* Suffragans *have invented, that no other but only themſelves, may Baptize* Bells *for the* Lay-people, *Whereby the ſimple people, upon their affirmation, do believe, That ſuch* Bells *ſo baptized, will drive away evil Spirits and Tempeſts: Whereupon a great number of* God-fathers *are appointed, eſpecially ſuch as are rich, which at the time of the* baptizing *holding the Rope wherewithal the* Bell *is tyed, the* Suffragan *ſpeaking before them, as is accuſtomed in the* baptizing *of young Children, they altogether do anſwer, and give the name to the* Bell; *the* Bell *having a new name put upon it, as is accuſtomed to be done to the* Chriſtians, *after this they go to ſumptuous Feaſts, whereunto alſo the* Goſſips *are bidden, that thereby they may give the greater reward to the* Suffragans, *their* Chaplins *and Miniſters; whereby it happeneth oft-times, that even in a ſmall Village an hundred* Florins *are conſumed, in ſuch* Criſtenings; *which is not only ſuperſtitious, but contrary to* Chriſtian *Religion, a ſeducing of the ſimple People, and meer Extortion. Wherefore ſuch wicked unlawful things are to be aboliſhed.* Fox's

Baptizing of Bells complained of by the Princes of Germany

Standard Baptized.

Acts and Monum. 990. Pius *the* Fifth *baptized the Duke of* Alva's *Standard, and called it* Margaret. Dr. *Morison de Depra. Bel.* p. 24.

The German Protestants *about* Infants-Baptism.

Luther Augusti. Confess. ō.

The *Lutherans* in their *Augustan* Confession made 1530. do declare,

That Baptism is necessary to Salvation. That Gods Grace is conferred thereby. That Children ought to be baptised, who by Baptism are dedicated and received into the grace and favour of God: condemning the Anabaptists, who deny Baptism to Children, and who affirm that Children without Baptism may be saved, Osiand. 16 *Cent.* p. 153.

In the *Smalkald* Articles.

In the *Smalkald* Articles 1536. the *Lutherans* say,

Concerning Infants we teach, that they are to be baptised; For inasmuch as they do belong to the promised Redemption made by Jesus Christ, the Church ought to baptize and to declare the promise to them. Osiand. *Cent.* 16. *p.* 278.

In

In the Conference betwixt the *Calvinists* and *Lutherans* at *Mumpelgartens.* 1529. In the Conference at *Mumpelgart.*

It was agreed, that Baptisme came in the room of Circumcision, and that the Children of the Christians are to be Baptized. Osiand. *Cent.* 16. 1020.

Though about the Ground of Baptizing them they differed; The Lutherans *affirming, that they had a proper and peculiar Faith to intitle them thereto.* The Calvinists *asserting they had none, but ought to be* baptized *by vertue of the Faith of the Parent in Covenant.*

In the Book of *Concord*, 1580. *by the* Lutherans. *In the Book of* Concord.

They agree that the Tenets of the Anabaptists *are to be renounced, that say, Infants are not to be* baptized, *because they have no use of reason.* Osiand. 16 *Cent.* p. 254.

The English *Protestants about* Infants *Baptism.*

In the Reformation begun in *Edward* the *Sixth* time, about 1549 the Form of Worship and Administration of the Sacraments, with all their Rites and Ceremonies, were held forth in the *English* Liturgy, as it was translated *In the* English *Liturgy.*

out of the *Latin* Mass-Book, concerning which we have this account from Mr. *Fox* in his *Martyrology*, p. 1499.

That in the Rising in *Devonshire*, upon the translating the *Latin* Mass-Book into *English*, the King writes after this manner to quiet them, *viz.*

The *English* Service translated out of the *Latin* Mass-Book.

As for the Service in the *English* Tongue, perhaps it seemeth to you as New Service, when indeed it is no other but the Old; the self same words in *English* which were in *Latin*, saving a few things taken out, so fond, that it hath been a shame to have heard them in *English*; as all they can judg that list to repeat the truth: And if it was good in *Latin*, it remaineth good in *English*, for nothing is altered, but to speak with knowledg what was spoken with ignorance, *&c.*

Wherein the Time, Order, Manner and Ceremony of *Baptizing* of Infants is directed and enjoyned, with all the Rites appertaining thereto.

In the said *Service*-Book in the *Rubrick* before the *Catechism* it is said, That Children being baptized, have all things necessary for their Salvation, and be undoubtedly saved. And therefore after Baptism the Priest must say, We yeeld

yeeld thee hearty thanks, that it hath pleaſed thee to *regenerate* this Infant with thy Holy Spirit. And the Child is afterwards to be inſtructed, when he comes to underſtanding, to ſay, *That therein he was made a Member of Chriſt, and a Child of God, and an Inheritor of the Kingdom of Heaven.* Juſt comporting length and breadth with Pope *Innocents* firſt Canons.

In the *27th.* Article of the Church of *England*, it is ſaid, That the *Baptizing* of young Children, is in any wiſe to be retained in the Church, as moſt agreeable to the Inſtitution of Chriſt, made in Q. *Eliz.* time, 1562. 27. Article of the Church of *England.*

In the *Scotch* Service-Book, impoſed in the begining of the late War, it is ſaid, *That as oft as new Water is put into the* Font, *the Prieſt ſhall ſay*, Sanctifie this Fountain of Baptiſm, Oh thou which art the Sanctifier of all things. *Scotch* Service-Book.

The *Directory*, in the *Parliament's* time, leaves out *Goſſips*, and ſigning with the Sign of the Croſs, changes the *Fonts* into Baſons. And the Parliaments Ordinance *May* 2. 1648. made it Impriſonment to affirm, *Infants Baptiſm unlawful*, and that ſuch ſhould Directory

be Baptized again. Mr. *Marshal* informes us, out of *Photius*, p. 3334. That some of the *Greek* Churches have Laws, That whatsoever baptized Person refused to bring their Children, and Wives too, to be baptized, should be *Anathamatised*, and punished also.

The wicked Decree of Zurick.

At *Zurick*, as Dr. *Featly* tells us out of *Gassius*, p. 68. The Senate made an Act, That if any presumed to *Rebaptize* viz. *to baptise* any that had been *baptised* in their Infancy, That they should be drowned; and that at *Vienna*, many for *Baptizing* such were so tyed together in Chains, that they drew the other after him in the River, wherein they were all drowned.

And that at *Roplestein*, the Lords of that place Decreed, that such should be burnt with a hot Iron, and bear the base Brands of those Lords, in whose Lands they had so offended.

And *p.* 182. out of *Ponton Catalog.* through *Germany*, *Alsatia*, and *Swedeland* many *Thousands* of this Sect, who defiled their *first* Baptisme by a *second*, were baptised the *third* time in their own Blood.

CHAP.

CHAP. III.

Wherein the Erroneous Grounds both as to fabulous Traditions, and mistaken Scriptures, upon which Infants Baptism hath been both formerly and laterly founded, is made manifest.

THe First and Principal Ground that hath been asserted for this practice, hath been *Ecclesiastical* and *Apostolical* Tradition; or however (as hath been said) the *Scripture* is so silent in the Case, yet the clear, full and uninterrupted *Tradition* of the Church, makes up that defect, to which the Church of *Rome* and some others have adhered.

Though many *Protestants*, since the *Reformation*, have chose to flye to some *Consequential Arguments* deduced, as they suppose from the *Scriptures* to justifie the same.

Both which in this *Chapter* are brought forth, and duly weighed in the Ballance of Truth.

The *First* we shall examine is the

point of *Tradition*, and therein do these *two* things, Shew that it hath *primarily* been asserted to be the ground thereof. *Secondly*, The insufficiency of the Authorities that have been urged to prove the same.

Tradition the principal ground of Infants Baptism.

That *Tradition* hath principally been leaned upon, as the main ground of the Practice, you have the following Instances.

Austin.

Austin tells us, *That the Custome of our Mother the Church in* Baptizing *little* Infants, *is not to be despised, nor to be judged superfluous, nor to be believed at all, unless it were an* Apostolical Tradition. *Lib.* 10. *de Gen.* c. 23.

And again in his 4*th* Book against the *Donatists*, 24 Chap. saith, *That if there be any that do inquire for a Divine Authority for the* Baptizing *of* Children, *Let them that know what the Universal Church holds, nor was instituted in* Councils, *but always retained, is most rightly believed to have been delivered by no other than* Apostolical *Authority.*

Chrysost.

Chrysostom saith, *That* Infants *ought to be baptized, as universally received by the* Catholick *Church, to take away* Original *Sin.* Mag. Cent. 4.

Bellarmine

Bellarmine, Tom. 1. L. 4. c. 2. saith, *That the* Baptism *of* Infants *is an* Apostolical Tradition *not written; because*, saith he, *it is not written in any* Apostolical *Book, though written, he saith, in the Books of almost all the* Antients.

And which Tradition *of the* Apostles, saith he, *is of no less Authority with us, than the* Scriptures.

In the *Council of Trent*, after they had in the *5th and 7th Sessions made those* Canons *about* Infants-Baptism, *before mentioned, do conclude, That their* Traditions, *touching the same, should be received*, Pari Pietatis affectu, *with the same pious affection with the Holy Scriptures*, as you have it, *p.* 144. Council of *Trent.*

In the Council of *Basil*, in the Oration of the Cardinal of *Ragusi*, *It is asserted, That in the beginning of this* Sacrament *of* Baptism, *they only were to be baptized, who could by themselves answer* Interrogatories *concerning their Faith; And that it was no where read in the* Canon *of* Scripture, *that a new-born Infant was* baptized, *who could neither believe with the Heart to* Justification, *nor confess with the Mouth to* Salvation. *Yet nevertheless*, saith he, *the Church hath appointed it.* Council of *Basil.*

Eckius. *Eckius* against the *Lutherans* writes, *That the* Ordinance *concerning the* Baptism of Children *is without Scripture, and is found to be only a Custome of the Church. And in his* Enchiridion *calleth it a Commandment and Ordinance of Man, and that it is not to be proved out of the Holy Scriptures.*

A great Papist, lately in *London*, going to a Dispute about Infants-Baptism, told his friend, *He was going to hear a Miracle*, viz. *Infants Baptism to be proved by Scripture.*

And the Ground and Reason why they do so firmly own this Truth to the *Protestants* upon that subject, is but *the better* to inforce and introduce their many other *Traditions*, there being nothing else for that.

Bec. n. But whereas some object' That *Bellarmine* and others do also bring Scripture for it, *Becan.* Lib. 1. c. 2. Sec. 24. answers, *That some things may be proved out of* Scripture, *when the Churches sence is first heard about the Interpretation thereof, for so*, he saith, *it is concerning* Infants Baptism, *which is proved from* John 3. 5. *Except a man be born of Water and the Spirit*, &c. But *the sense whereby to prove it, is only manifest*

nifest by Tradition. And it is confirmed in the *Canon* Law and *Schoolmen*, That *Infants Baptism* was not reckoned perfect, till the Bishop laid on hands, which was called Confirmation, *viz. of the imperfect* Baptism *in* Infancy: and therefore saith *Caistans secundum* Jewel, *That an Infant wanting Instruction in the Faith, hath not perfect Baptism*, Tom. prec. p. 86. Dr. *Field*, Lib. 4. P. 375. saith, *That* Infants-Baptism *is therefore called a* Tradition, *because it is not expresly delivered in the Scriptures, that the Apostles did baptise Infants, or that they should do so.* Caistans. Dr. Field.

The *Oxford* Divines in a full *Convocation*, Jan. 1647. say, *That without the consentaneous judgment and practice of the* Universal Church, *they should be at a loss, when they are called upon for proof in the point of* Baptizing Infants, Mr. *Tombes.* Oxford Divines.

Dr. *Prideaux* Controv. Theol. Sec. 392. *Infants Baptism* (saith he) *rests upon no other Divine right than Episcopacy, viz.* Diocesan Episcopacy, *in use in these Nations.* Dr. Prid.

Mr. *Baxter* in Defence of the Principles of Love, *p.* 7. saith, *That the* Anabaptists *are Godly men, that differ from.* Mr. Baxter.

from us in a Point so difficult, that many of the Papists and Prelatists have maintained, That it is not determined in Scripture, but dependeth upon the Tradition of the Church. (Though, he saith, he is of another mind himself.)

To which many more might be added, to prove to you, That *Apostolical* Tradition, for want of *Scripture*, hath been urged as the principal and first ground of this Practice. And not only for this, but for all other Rites and Ceremonies, as well those that have been already declared; as *Chrysme*, *Exorcisme*, *Consignation*, and innumerable more, as those that have not yet been heard of or declared: for as a late learned Author excellently observes,

Mr. Owen *That the Papists, in point of* Tradition, *do herein very much exceed the Jews, those old* Tradition-*mongers, who so made void the Law of God in their days by it. For they tell us plainly, that now their whole* Oral *Law is written, and that they have no reserve of Authentick* Traditions *not yet declar'd: But here the* Romanists, saith he, *fail us, for although they have given us heaps upon heaps of their* Traditions, *yet they plead that they have still an inexhaustible treasure of*

of them laid up in their Church-stores, & breast of their Holy Father, to be drawn forth at all times, as occasion shall require. And which Principle hath been the means of their Apostacy, and is the great Engin, whereby they are rendered incurable therein. Dr. Owen his *Proleg.* P. 67.

Dr. *Taylor*, P. 237. argues *so fully and strenuously* upon this point of *Tradition*, that I cannot pass him by, who saith, *Tradition by all means must supply the place of Scripture, and there is pretended a* Tradition *Apostolical, that Infants were baptized. But at this* (saith he) *we are not much moved, For we who rely upon the written Word of God, as sufficient to establish all true Religion, do not value the allegation of Tradition: And however the world goes, none of the* Reformed *Churches can pretend this Argument for this Opinion: Because they who reject* Tradition, *when it is against them, must not pretend it in the least for them; but if we allow the* Topick *to be good, yet how will it be verified? For so far as can yet appear, it relies wholly upon the Testimony of* Origen, *for from him* Austin *had it. Now a* Tradition *Apostolical, if it be* D. Taylor

not

not consigned with a fuller testimony than of one person, whom all other Ages have condemned of many Errors, *and whose works, saith* Erasmus, *are so spurious that he that reads them is uncertain whether he read* Origen *or* Ruffinus. *Therefore will obtain so little reputation amongst those, who know that things have upon greater Authority, been pretended to be received from the Apostles, but falsly; that it will be a great Argument, that he is ridiculous and weak; that shall be determined by so weak* Probation *in matters of so great concernment. But besides that the* Tradition *cannot be proved to be* Apostolical, *we have very good evidence from* Antiquity, *That it was the Opinion of the* Primitive *Church, That Infants ought not to be* Baptized, *which,* saith he, *is clear in the Canon of the Council of* Neocæsarea, *which he mentions at large in the original* Greek; *Determining that none ought to be* baptized, *without giving an account of their Faith, and desiring the same.* Thus far *Dr. Taylor.*

That the Traditions *for* Inf. Bapt. *are fabulous.*

In the next place we shall give you some account of the insufficiency and weakness, if not the wickedness of those first *Authorities*, that have been leaned upon

upon to prove this Practice to be an *Apostolical* Tradition, and which appearing fabulous, all others depending upon the same, necessarily fall to the ground; whereof you have *four* or *five* of the principal of them, and which may be useful to the *Protestants*, whatever they are to the *Papists*, *viz.*

The *first* and earliest we meet with to prove *Infants*-Baptism to be an *Apostolical* Tradition, is that of *Dyonisius* the *Areopagite*, mentioned already *P.* 109. & quoted by *Bellarmin*, Tom. 3. Lib. 8. *Cassander* in his Book *de Bapt.* and many other learned *Papists*, for Authentick proof that *Infants-Baptism* was *Apostolical*, out of his Ecclesiastical *Hierarchy*, &c. But that this was a piece of Forgery put upon the world, may yet further more fully appear to you in that which followeth, *viz.*

This *Dionysius* the *Areopagite* living at *Athens*, who some will have to be Bishop of *Corinth*, though *Eusebius* calls him Bishop of *Athens* (for you must know, according to *Eusebius* and *Dorotheus*, all men of Name in the *New Testament*, must be Bishops of some place or other, and therefore they can tell you, not only the Names of the Dionysius Areopag.

seventy

seventy Disciples, but what *Bishopricks* each did belong unto.) Now this Person being an *Athenian*, must be supposed to be a learned *Greek* Philosopher, and therefore upon none more fitly in this Age could be fathered all those *Philosophical Tracts* that are put upon him; and amongst which you have *two* of most eminency, *viz.* his *Hierarchy of Angels*, wherein you have the *Orders*, *Ranks*, *Dignities*, *Names*, and *Offices* of the *Angels* and *Archangels* (a profound piece no doubt.)

The other his *Ecclesiastical Hierarchy*, wherein the *Consecrations*, *Orders*, *Offices* and *Ranks* of the *Inferiour Angels*, viz. the *Priests*, *Friers*, *Monks*, *Bishops*, *Arch-bishops*, and *Popes* are methodically treated and handled, as also divers *Rites* and *Ceremonies* discussed, amongst which that of *Infants-Baptism* is asserted to be an *antient Apostolical Tradition*, which he declares he received from his *Praefectors*, together with various Ceremonies, that according to like *Apostolick* Authority, are confirmed as an *Appendix* thereto, viz. *Gossips*, or *Sureties*; *Chrysme*, or the *Anointing* Cream; *Exorcisme* or *Sufflation*, *viz.* a blowing used in *Baptisme*,

tisme, whereby the Devil was to be blown away; *Consignation*, or the *signing the baptized* with the Sign of the Cross; *Confirmation*, or *Bishoping* the *Baptized Children*, afterwards, to compleat his *imperfect Baptism* by laying on of Hands, *Albes* or white Garments for the Baptised, *Baptisterions*, or large Fonts to be placed in the Temples, *Altars* also for the *Eucharist*, and several other things, which he affirms to have been in use in the *Apostles* days.

And this is one of the first *Authorities* that Father *Bellarmine* and others of them give us, for the proof of this *Apostolical* Institution, and which must be received with equal Authority to the Holy *Scriptures* (and a very convincing one no doubt) concerning which, though if there was nothing but the bare *Repetition* thereof, it may sufficiently detect the *Cheat*; the lies being so gross, so ill made, and laid together, that every common understanding may easily perceive the juggle; For how absurdly ridiculous is it to say, that *Paul* or his *Prefectors* should acquaint him, that it was an *antient Apostolical* Tradition; if it had been true, *Paul* might have told him it had been *new*,

but

but by no means in those days an *old Apostolical* Tradition. And to tell the world of *Baptisterions* and *Altars* in Temples, when no such things as Temples for Christian Worship, for above 200. years after. And also of those other impious fooleries, that were not known nor heard of for some Ages after, so strangely, by Gods Providence, were they infatuated, to come forth with such ridiculous madness to detect their own folly: And to testifie that this was to be that Interest that should appear with all deceivableness of Unrighteousness.

Which horrid Cheat you have very convincingly discovered and detected by many Learned Men; & besides those already mentioned *Page.* 110 in the *first Chapter*, You have he *Magdiburgenses*, Cent. 1. L. 2. p. 625, 626. and Cent. 4. p. 420, 554, and 1129. Also by *Perkins*, *Reynolds*, *Rivet*, proving by many Arguments it was wholly spurious and suppositious, and that it could not, from many considerations, be written by the ingenuous Contriver, till the *fourth* or *fifth* Century, that none of the Church-writers in those times took any notice of it, and

that

that *Austin* himself went not higher than *Origen*, And which wretched Forgery is excellently detected in 39 Arguments by the Learned *Daily*, a late renowned *Protestant*-writer in *France*, in his Book called *de Scriptis*.

A *Second* Proof leaned upon to verifie the truth of its *Apostolicalness*, is that of *Justin Martyrs Responses*, especially to the 56 *Questions* before mentioned, *Page* 111. and *Chap.* 2. which many of the aforesaid Authors do learnedly detect to be *spurious* also, as *Perkins*, *Rivet* and others, yea and many of the very *Papists* themselves do disown the same as ridiculous, forasmuch as *Origen* and the *Manichees* are mentioned therein, that were not in being for so long time after. And concerning which *Responses*, Mr. *Baxter* himself, in his plain Scripture proof, *P.* 155. is pleased to tell us, That as to that of *Justin Martyrs* to the 56th *Question*, *He would not insist upon it, because though the place be most express for Infants Baptism*, (for when the Friars hand was in, he could do it to a hairs breadth) *and the Book antient, yet that it was either spurious or interpolate.*

Justin. Martyr. *Responses.*

M. Baxter

A *Third* antient Proof urged in Confir-

Confirmation hereof, is the *Decretals* and *Institutions* of several Popes in this
P. Clem. 2d *Cent. viz.* Pope *Clement* for *Chrysm*, *Consignation*, and *Confirmation. Secondly*,
P. Huginus. Pope *Hyginus* for Gossips, Chrysm, and Dedication of Churches, upon whose Authority Mr. *Baxter* layes so much stress, that he Prints it in the front of his *Scripture*-proofs, amongst other of the *Antients*, and boastingly calls for as good proof from *Antiquity* against *Infants-baptisme*, concluding that *Gossips* could not be but for *Infants-baptisme*: Though the words out of *Gratian*, as *L. Osiander* gives them, are otherwise, *Cent. 2. L. 2. C. 5. viz. In Catechisme, in Baptisme, and in Confirmation, if necessity require, there may be one Surety* (or Gossip, as usually rendred) *Infants being not so much as mentioned*, having it seems *Gossips* (as hereafter you will find) in other Rites, as well as in Baptism; and for Men and Women, as well as Children.

P. Victor. P. Pius. *Thirdly*, Pope *Victor* for confining Baptism to *Easter*. *Fourthly*, Pope *Pius* for *Baptisterions*; The spuriousnes of all which *Decretals* is learnedly by *Osiander*, *Perkins*, *Rivet*, &c. detected. And to whom I shall adde what I find

find in Mr. *Fox* in his *Martyrology*, Vol. 1. P. 75. who speaking of these *Decretals*, saith judiciously, if not prophetically, viz. *Most lamentable it is, that the falsifying of such trifling Traditions, under the false pretences of Antiquity, either was begun in the Church to deceive the People, or that it hath remained so long undetected: For* (saith he) *I think the Church of God will never be perfectly reformed, before these* Decretal Constitutions *and* Epistles, *which have so long put on the vizard of Antiquity, shall be fully detected, and appear in their colours, wherein they were first painted.* Mr. Fox.

And concerning which the *Magdiburgenses* very excellently, Cent. 2. p. 111. *That if it should be taken for granted, that all this was true, as is expressed in these* Decretals *of these* Roman *Bishops, then what could be more certain than that even now the Mystery of Iniquity began to work in the Church of* Rome, *in their so corrupting and contaminating the simple Form of* Baptism, concerning which nothing is so much as mentioned of in any other Church. Magdib.

The next Testimony that is alledged for *Authentick* proof in the Case, is that

Origen's *Testimony examined.*

that of *Origen* in the *Third* Century, and of which there is so much stress laid by *Austin* and others, for from him, saith Dr. *Taylor*, he only had his proof of *Apostolick* Tradition, for as yet, it seems, the former *Testimonies* had not seen the Sun; his words are these, taken out of his *fifth* Book in his *Homilies* upon the *sixth* Chap. of the *Rom.* viz. *The Church received a Tradition from the Apostles, to give* Baptism *to Children.*

But whether this Testimony ought any more to be regarded than the former, let these following Considerations determine:

1. Origen *a single Testimony.*

And *first* it is to be considered, that if this was *Origen's* own, as it is asserted out of his supposed *Homelies* upon *Lev.* & the *Rom.* (it being mentioned in both) yet that is but one *single Testimony* in the Case, as Dr. *Taylor* well observes before, and that against so much positive witness to the contrary, who with one mouth do testify, that none but the *Adult* were either in the Apostles times, or the next *Centuries* after, baptised.

2. Origen *very corrupt.*

Secondly, His writings, or at least those that are fathered upon him, are so

ſo notoriouſly *corrupt* and *erroneous*, as the *Magdiburgenſes* do affirm in *Cent.* 3. *P.* 262,263, &c. and whereof they give ſeveral inſtances, *viz.* That he was not only very *Heretical* and *blaſphemous* about Chriſt, aſſerting *two Chriſts*, and denying his *Godhead*, who was (as *Epiphanius* ſaith) the very Head of the *Arrians*; but as *Jerome* ſaith, holding very deſperately about the *Spirit*, and very *corruptly* about *Angels*, *Devils*, *Creation*, *Providence*, *Original Sin*, *Church-Government*, and the *Reſurrection*, a fearful *Allegoriſer* of *Scripture*, but deſperately Erroneous about *Baptiſme* it ſelf, viz. Firſt, *That the very Act it ſelf of* Baptizing *in Water, merits the Spirit.* Secondly, *That in that very Act, all Sin is taken away.* Thirdly, *That it enables to keep the whole Law.* Fourthly, *That there is to be a* Baptiſme *after the* Reſurrection, *to purge away Sin*: And that the Baptized ought to be ſigned *with the Sign of the Croſs*: And upon the 5th of *Math.* ſaith, *Peter* by promiſe ought to be the *Foundation of the Church*: and upon *Luke* 17. That *Peter* was the *Prince of the Apoſtles.* Whoſe Writings therefore, (for a great part

part of them) for their Corruption, were impugned and *rejected* by *Jerome* and others; yea, and not only by several of the *Greek* Fathers, as *Alexandrinus*, *Epiphanius*, *Theophilus*, *Cyrenus* and others, but by some *Greek* Councils too, as appears by the *Magd.* *Eusebius*, and others: So that we may say of *Origen*, if these indeed were his own, as the *Magdiburgens.* say of the former *Decretals*, That they bespoke him an early Factor for Antichrist, and that the *Mystery of Iniquity* did work strongly *in him*; But what appears in the next Consideration, may give us to hope better of him.

Origen's *Homeiies upon* Lev. *and* Rom. *spurious.*

But *Thirdly*, and more especially, It is to be observed, That many of *Origen*'s Works fell into ill hands, and particularly those *Homelies* of *Levit.* and the *Romans*, if indeed there were any such, which Mr. *Perkins* and others doubt, because no *Greek* Copies thereof have been extant, and of which *Vossius* in his Book *De Baptis.* saith, *Sed de* Origene *minus laborabimus, quia quæ citabimus* Græce *non extant.* There being only a corrupt *Latin* piece, called a *Translation* of *Russinus*, who ingenuously confesseth, that he

he took so much liberty in his *Translation*, as to adde and alter at his pleasure; which gives *Erasmus* so much occasion to say, That you know not when you read *Origen*, and when *Ruffinus*. And therefore are those *Homilies* rejected as spurious, and put by *Perkins* and others amongst his *counterfeit* Works: And well they may, if you consider the Story the *Magdiburgs* tell us of this *Ruffinus*, and his way of *Translation* and *Writing*, of which, I shall take the freedome to give you a brief account, as I find it in *Cent.* 4. *cap.* 10. *p.* 1201, &c. That you may better understand what trade was driven of this kind, and what fine *Merchants* we have to deal with about this *Romish* trash.

The History of Ruffinus and his Forgeries.

This *Ruffinus*, you must know, lived about the latter end of the 4. *Century*, who was an *Italian* Monk of *Aquila*, a wicked, though witty, learned Man, who went away with a famous *Roman* Curtizan into *Asia*, and sojourned at *Jerusalem* with her above *thirty* years; at first a great friend and companion of *Jerome*'s, but afterwards when *Jerome* discovered his *wickedness*, especially in his abusing *Origen*'s Works,

many whereof he translated out of *Greek* into *Latin*, sophisticating them at his pleasure, and for which, and for several *bastardy* pieces he brought forth, *Jerome*, *Anastasius*, and others write several pieces to detect and reprove him. Several corrupt *Heretical* Treatises he wrote, and fathered upon others, *viz.* One containing divers corrupt Tenents of *Origen*, he fathered upon *Pamphilia* a Martyr, who lived about the *Third* Century, the better to put it off in the *Martyrs* name; Another Book of one *Xystus* a *Pythagorean*, which he fathered upon a *Roman* Bishop and Martyr; several *Homilies* upon *Joshua*, which he fathered upon another eminent Person; A Book of the Lives of the *Monks of Basil*, a feigned piece; and another Book of *Monks*, innumerating a Multitude, as *Jerome* saith, that never were, and fathering *Origen*'s Errors upon those that were. He made a corrupt, vicious Translation of *Josephus*, as discovered by *Gallenius* that was more faithful therein; he added *two* lying pieces to the History of *Eusebius* from *Constantine* to the Death of *Theodosius*, which *Socrates* reproves; and

and he wrote another frivolous Book of *Jacobs* blessing the *Patriarchs*, and an *Explanation* thereof.

By whose Impostures of this kind, you may discern what stuff was forged at the *Antichristian Anvil*, and particularly what *Credit* is to be given to this Mans Works.

Another *Traditional* Testimony, greatly boasted of, is that of *Cyprian*, about the middle of the *third Century*, in that his Epistle, said to be writ to one *Fidus* a Priest, wherein he declares his own and the judgment, as 'tis said, of Sixty six *African* Bishops, *That Children should be baptized, as well before as after the* Eigth *day*, with the Reasons and Grounds thereof, as at large expresst in the Epistle, *viz.* From the extent of Gods Grace and Salvation tendered to all, even the greatest of Sinners, therefore that Children should be baptized. Concerning which testimony of *Cyprian*, there are these things to be considered.

Cyprians *Evidence tryed.*

First, That he doth not urge the Practice of it from any *Apostolical* Tradition or Precept, but from his own and Bishops Arguments (such as they are) to enforce the same: And truly,

if he had asserted it to have been an *Apostolical* Tradition, his word would no sooner have been taken, than when he tells us that *Chrysme* was so.

Secondly, Because there is good ground to question, whether this was *Cyprian*'s and *sixty six* Bishops Conclusion. *First*, Because we meet with no such Council, neither can it appear where it was held: and if *Austin*'s Argument before-mentioned be good to prove it an *Apostolical* Tradition, because no Council had determined it, it concludes against any such Council. *Secondly*, That the grounds upon which the Conclusion is grounded, are so weak and frivolous. *Thirdly*, Because it was a Doctrine so much contradicted by his great Master *Tertullian*, whom he so much reverenced. And therefore if you will believe *Baronius*, Tom. 1. *p* 415. *Cyprian* was not for *Infants*-Baptism, as Mr. *Blackwood* observes. *Fourthly*, Because other things have been fathered upon him, which were not his, as a piece called, *De Cardinalibus Operibus Christi*, by an Abbot in *France*, as *Dailly* demonstrates in his Book *De Scriptis. p. 466. c. 39. L. 2.*

Cyprian But if his own, there is as little cause to

to receive it as other corrupt and *Anti-christian* Tenents, that are found in his Writings, and ſaid to be his, *viz.* That the Church of *Rome* is the Mother Church. That there ought to be one *High Prieſt* over the Church: And the Principle Church is *Peters*-chair, from whence the *Unity* of the *Prieſthood* ariſeth; And that upon *Peter* the Church is founded, with much more ſuch ſtuff, which the *Magdiburgenſes* have collected out of his Book, called *De Ordine in Eccleſia, Cent.* 3. *c.*4. *p.*84. A violent impugner of *Prieſts Marriages, p.*86. In his Sermon of *Almes* concludes, That Sins committed after Baptiſm were done away by *Alms* and *good Works, p.*80. And again, That as *Water* extinguiſheth *Fire,* ſo doth *Almes* extinguiſh *Sin, p.* 81. *very corrupt.*

And concerning *Baptiſm* it ſelf very *abſurdly corrupt,* Saying, That the Water ought firſt to be *Conſecrated* by a *Prieſt,* to make it more efficacious to take away Sin. That the Perſon *baptizing* conferred the *Holy Spirit,* and the *baptized* was inwardly ſanctified thereby. That *Chryſme,* or anointing the *baptized,* was abſolutely neceſſary, *page* 82.

That *Exorcismes* were also necessary to drive away the *Devil*; That *Baptism* should be done in *Temples*, and that the *Kiss* should be given by the *Priest* to the *Baptized Infant*, and that *Sprinkling* might serve instead of *Dipping*, p. 125.

By all which you may understand, that either *Cyprian* had been vilely *Ruffined*, and these things Fathered upon him, or that he himself was a notable Factor for *Antichrist*, and that in him the *Mystery of Iniquity* did very strongly work.

But we would rather believe, That these things were foisted into his Writings by that villanous cursed Generation, that so horribly abused the Writings of most of the *antient* Writers, as appears by the *Index Expurgatorius*, and who durst venture upon any Forgery, how impious soever, for the benefit of the *Holy Church*, witness that impudent Fable, as *Osiander* calls it, of the Baptism of *Constantine*, before mentioned, in the *fourth Century*, in the *first* Chap. 2. Part.

Thus you have the Principal Authorities urged for *Apostolical Tradition*, proved forged and fabulous; and what

what doth more refute that fond conceit of the uninterrupted *Tradition*, so much boasted of, to prove this Practice, than the Testimony *Justin Martyr* gives, That the Believers were in his days the only subjects of Baptism. And the witness *Tertull.* gives against *Infants-Bapt.* in the *third* Century, & the advice that *Nazianzen* gives to defer it; The *Decrees* of so many Councils to that purpose, and especially so many eminent Christians in the *fourth* Century that did not *baptize* their Children, till they could give an account of their Faith, as hath been before so learnedly observed by *Dailly*, *Grotius*, Dr. *B.* Dr. *Taylor* and others, and which I humbly conceive, are unanswerable Arguments against it.

But 'tis said, That by *Tertullians* opposing it, it may seem that there were some that practised it in the *third* Century, and can it be supposed that any did so, except it had been warranted by such *Apostolical* Tradition? *Object.*

It is granted, *Tertullian* did oppose it. But who it was that asserted *it*, and whether upon any such *account*, as supposed, is not mentioned; if any do affirm, it will be on their part to prove *Answer.*

the one and the other, The *Magdiburgenſes* and others, as you have heard, do tell us, *That they meet with no inſtance of any that either practiſed this or any other of theſe* Inventions fathered alſo upon *Apoſtolical Tradition*, as *Chryſme, Exorciſme, Conſignation*, &c. *in that Age.* But 'tis ſaid, *If they did, it would demonſtrate, eſpecially in the practice of the latter, That the Myſtery of Iniquity did then begin to work, in ſo corrupting that Ordinance of Chriſt, and had they not as good ground to do the one as the other?*

Whereby that word of Prophecy 2 *Theſ.* 3. concerning the taking place of that Myſtery of Iniquity was ſo much fulfilled, which was to come on with all Deceivableneſs of Unrighteouſneſs, and with ſtrong Deluſions to believe Lies; and which in nothing more appears than in this very thing, having not only forged ſo many Lyes about it, but impoſed their Lyes to be believed by others. As their Forefathers, the Prieſts of old, that hired the Soldiers to tell a Lye about the Body of Chriſt, and then impoſed, that their Lye to be believed, to delude others, *Mat.* 28. 12, 13, 14, 15.

The

The conſideration whereof may, I hope, be of uſe to *Proteſtants*, though as to the hardened and deluded *Papiſts* they are, as well obſerved before, utterly incurable herein.

In the next place we come to examine the *Scripture*-grounds urged for the practice, and to evince, That they have been no leſs miſtaken in their *Scriptural*, than in their *Eccleſiaſtical* Authorities to found it upon, whereof we ſhall give you an account of ſome of the principal, and leave you to judg of the reſt. *Scripture grounds for* Infants Baptiſm *examined.*

The *Firſt* we ſhall mention, is that which was called (of old) the *Scripture-Canon* for *Infants*-Baptiſm, and upon which much ſtreſs hath been laid ſince to prove the ſame, *viz.* Mat. 19. 14. *Suffer little Children to come to me, and forbid them not, for to ſuch belongs the Kingdom of Heaven.* But may we not well ſay, How doth *Baptiſm* come to be concerned in this *Text*, except it can be made out, That *bleſſing* was *baptizing*. And to which Dr. *Tayler* hath ſpoken ſo fully for us, that I need ſay no more, *p.* 230. Who ſaith, *From the Action of Chriſt's bleſſing Infants, to infer, that they were baptized, proves* 1. *Mat.* 19. 14. *D.* Tayler

nothing so much, as that there is a want of better Arguments: For the Conclusion would, with more probability, be derived thus; Christ blessed Children, and so dismissed them, but baptized them not, therefore Infants are not to be baptized. But let this *be as weak as its enemy, Yet that Christ did not baptize them, is an Argument sufficient, that he hath other ways of bringing them to Heaven than by Baptisme; He passed an* Act of Grace upon them by Benediction and Imposition of Hands. *And therefore, although neither Infants, nor any Man,* in puris Naturalibus, *can attain to a supernatural end, without the addition of some Instrument, or means of Gods appointing, ordinarily and regularly, yet where God hath not appointed a Rule, nor an Order, as in the Case of Infants, we contend he hath not, the Argument is invalid.*

And as we are sure God hath not commanded Infants to be baptized, so we are sure God will do them no injustice, nor damn them for what they cannot help; viz. *If the Parent baptize them not.*

Many 1000 *ways there are, by which God can bring any reasonable soul to him, but nothing is more unreasonable than because*

because he hath tyed all men of years and discretion to this way, Therefore we of our own heads shall carry Infants to him that way, without his direction: The conceit is poor and low, and the action consequent to it, is bold and venturous. Let him do what he pleases with Infants, we must not.

A *Second* Scripture that hath been much leaned upon, is that of *Joh.* 3. 5. *Except a man be born of Water and the Spirit, he can in no wise enter into the Kingdom of God.* From whence it is concluded, that there is no other way to regenerate and save *Infants*, and add them to the *Church*, but by *Baptism*; and therefore have they *baptized* them, as the *Canons* and *Decretals* of Popes, and the Opinions of the Antients do demonstrate. 2. Joh. 3. 5.

But the *Consequences* drawn from hence, to infer the *Baptizing* and *Saving* of *Infants*, savours of so much Ignorance and *Popish* Darkness, that we need say little to it; for since the *Reformation*, most of the *Protestants* have protested against this as *erroneous*; Yet for the sake of others that yet cleave to it, saying, That in *Analogy* hereto, Children are hereby made

Members

Members of Christ, Children of God, and Inheritors of the Kingdom of Heaven, I shall refer them to Bishop *Taylor* for Solution, whose words will have more weight than any thing I can say in the Case, who in p. 231. Calls such a sence of the words, a prevaricating of Christ's Precepts. *For*, saith he, *the Water and Spirit in this place, signifie the same thing, and by Water is meant the effect of the Spirit, cleansing and purifying the Soul, as it appears in its* parallel *place of Christ's Baptizing with the Spirit and with Fire: For although this was* litterally *fulfilled in the day of* Pentecost, *yet* morally *there is more in it, for it is the Sign of the effect of the Holy Ghost and his productions upon the Soul: And you may as well conclude, that Infants must also pass through the Fire, as through the Water. And that we may not think this a trick to elude the pressure of this place,* Peter *saith the same thing. For where he had said,* That Baptism saves us, *he adds by way of Explication (not the washing away of the filth of the Flesh, but the answer of a good Conscience towards God,) plainly saying, That it is not Water, or the purifying of the Body, but the cleansing of the*

the Spirit that doth that which is ſuppoſed to be the Effect of Baptiſme.

But to ſuppoſe it meant External Baptiſme, *yet this no more infers a neceſſity of* Infants Baptiſm, *than the other words of Chriſt infer a neceſſity to give them the holy Communion:* Joh. 6. 53. *Except you eat the fleſh of the Son of Man, and drink his Blood, you have no life in you. And yet we do not think theſe words a ſufficient Argument to Communicate them. If men therefore will do us juſtice; either let them give both* Sacraments *to* Infants, *as ſome Ages of the Church did, or neither. For the wit of man is not able to ſhew a diſparity in the* Sanction, *or in the* Energy *of its expreſſion. And therefore they were honeſt that underſtood the Obligation to be parallel, and performed it accordingly; and yet becauſe we ſay they were deceived in one inſtance, and yet the Obligation (all the world cannot reaſonably ſay but) is the ſame, they are honeſt and as reaſonable that do neither: And ſure the* Antient Church *did, with an equal opinion of Neceſſity, give them the* Communion, *and yet men now adays do not, Why ſhould men be more burthened with a prejudice and a name of obliquity,*

for

for not giving the Infants *one Sacrament more than you are disliked, for not affording them the other?* And farther, p. 242. *If we must suppose Grace to be effected by the external work of the* Sacrament *alone, how doth this differ from the* Opus operatum *of the* Papists, *save that it is worse; for they say the* Sacrament *doth not produce its effects, but in a* Suscipient *disposed by all* Requisites *and due* Preparatives *of Piety, Faith, and Repentance; though in a subject so disposed, they say, the* Sacrament *by its own virtue doth it. But this opinion says, it doth it of it self, without the help, or so much as the co-existence of any condition, but the meer reception.*

M. Baxter Mr. *Baxter* to this point, p. 306. of his plain Scripture-proof, *That* Baptism *in it self can work no such Cause, for the Water is not a subject capable of receiving Grace, or of conveighing it to the Soul, it cannot approach or touch the Soul, nor infuse Grace into it if it could.*

Amesius *in* Bel. *Enervat.* Tom. 3. L. 2. c. 3. *Outward* Baptisme, saith he, *cannot be a* Physical *Instrument of the infusing of Grace, because it hath it not in any wise in it self.*

Zwingl. *Zwinglius* denieth *Baptism of it self, worketh*

worketh any Grace, or pardoneth Sin, or reneweth, as Tom. 2. p. 119, 120, 121.

Dr. *Owen* in his *Theolog. l. 6 ch. 5.* Dr. *Owen.*
p. 477. upon the point, saith, *That the Father of lies himself could not easilier have invented a more pernicious Opinion, or which might powre in a more deadly poison into the minds of Sinners.*

A *Third* Scripture insisted on, is the 3.
Commission it self, *Mark* 16. 16, *He that believeth, and is baptized, shall be saved.* Mar. 16. 16
But Infants are Believers, Therefore according to the *Commission*, they are to be baptized. In which though all Parties agree, yet how they do believe, and what faith this is, there is great confusion and contradiction.

Viz. The Antients said they had the Faith of the *Sacrament*, as *Austin*: The *Papists* the Faith of the *Church*, as *Tho. Aquinas*, which is intailed to all within the *Pale* thereof. The *Lutherans* say, they have a proper *Faith*, which they hotly defended at the Conference with the *Calvinists* at *Montpelgart*, and therefore Baptize all, whether the *Parents* be good or bad. The *Calvinists* say, they have an *imputative* Faith from the *Parent* in Covenant, as *Musculus*, *Oecolampadius* and *others* at that

Conference

Conference maintained, and therefore baptize only the Children of Believers.

The *Prelatick* Protestants affirm, they have the Faith of the *Gossip* or *Surety*, but none of their own, as the *Com. Catechisme* tells us: Most of the *Non Conformists* do agree with the *Calvinists*, that it is an *imputative* Faith from the Parent, or *Pro*-parent in Covenant. Mr. *Baxter* in his Right to Sacraments, as before, saith, They have a *Justifying*, and Mr. *Blake* his opposite allowes but a *Dogmatical* Faith; some say it is a *Physical*, some a *Metaphysical*, and some a *Hyperphysical* Faith; some saying, as before, that Baptisme is an *Instrument* to conveigh *real Grace* to Infants; some say *to all*, as Mr. *Bedford* and others; some only to the *Elect*, as Dr. *Burges*: And thus you see they are not agreed in their Verdict, nor who shall speak for them. But for an Answer hereto, I shal again refer you to Dr. *Tayler*, p. 240. speaking so much my mind, and the truth herein, saith he, *Whether Infants have Faith or no, is a Question to be disputed by persons that care not how much they say, and how little they prove.*

D. Tayler

First. *Personal and Actual Faith they have*

have none, for they have no acts of Underſtanding; and beſides, how can any man know that they have, ſince he never ſaw any ſign of it, neither was he told ſo by any that cold tell? Secondly, *Some ſay they have* Imputative, *but then ſo let the* Sacrament *be too, that is, if they have the Parents faith or the Churches, then ſo let* Baptiſm *be imputed alſo by deriuation from them, and as in their Mothers Womb, and while they hang on their Mothers Breaſts, they live upon their Mothers Nouriſhment: So they may upon the* Baptiſm *of their Parents, or their Mother the Church: For ſince Faith is neceſſary to the ſuſception of* Baptiſme *(and they themſelves confeſs it by ſtriving to find out new kinds of Faith to daub the matter up) ſuch as the Faith, ſuch muſt be the Sacrament: for there is no proportion between an actual Sacrament, and an imputative Faith; this being in immediate and neceſſary order to that. And whatſoever can be ſaid to take off from the neceſſity of Actual Faith, all that and much more may be ſaid to excuſe from the actual ſuſception of Baptiſme. The firſt of theſe devices was that of* Luther *and his Scholars; the ſecond of* Calvin *and his, and yet*

there

there is a third *Device, which the Church of* Rome *teaches, and that is, that* Infants *have habitual Faith; but who told them so? How can they prove it? What Revelation or Reason teacheth any such thing? Are they by this habit so much as disposed to an actual Belief, without a new Master? Can an Infant, sent into a* Mahumetan *Province be more confident for Christianity, whenhe comes to be a Man, than if he had not been baptized? Are there any Acts precedent, concomitant, or consequent to this pretended Habit? This strange Invention is absolutely without Art, without Scripture, Reason, or Authority; But the Men are to be excused unless there were a better.*

To which, saith he, *this Consideration may be added, That if* Baptisme *be necessary to the Salvation of Infants* (as the Fathers of old, and the Church of *Rome* and *England* since) *upon whom is the imposition laid? To whom is the Command given? To the Parents, or the Children? Not to the Parents, for then God hath put the Salvation of innocent Babes into the Power of others, and Infants may be damned for their Fathers careleſneſs or malice. It follows that it*

is

is not necessary at all to be done to them, to whom it cannot be prescribed as a Law, and in whose behalf it cannot be reasonably entrusted to others, with the appendent necessity; and if it be not necessary, it is certain it is not reasonable, and most certain it is no where in terms prescribed; and therefore it is presumed that Baptism *ought to be understood and administred according as other Precepts are with reference to the capacity of the subject, and the reasonableness of the thing.*

And again to this purpose, p. 242. *And if any Man runs for succour to that exploded* Cresphugeton, *that Infants have Faith, or any other inspired Habit, of I know not what or how; we desire no more advantage in the world, than that they are constrained to answer without Revelation, against Reason, common Sense, and all the Experience in the World.*

The Argum. *from federal Holiness examined.*

4. Argum. *From Federal Holiness examined.*

The other *Scriptures* we shall speak to, are those that are supposed to hold out a *Covenant-Right* to the Children of Believers, and from whence Arguments are drawn for the Baptizing of them, which are principally, 1 *Cor.* 7. 14. *Gen.* 17.7. compared *Rom.* 4. 11. and *Acts* 2. 39. From whence it is asserted,

asserted, *That the Children of Believers being a holy Seed, and in Covenant, that to them therefore belong the Seals of the Covenant*, which we shall examine with care and circumspection; so much stress being laid thereon. And as previous to our Answer thereto, shall in the *fir* place take notice, that this way of arguing hath been the *new* way, which since the *Reformation* hath been taken up to prove *Infants*-Baptism by.

Antiquity of the Argum. from Federal Holiness.

For when the unsoundness and rotteness of the antient ground of *Infants-Baptisme* appeared, they being loath to part with the Tradition, endeavoured to build it upon this new Foundation; for when it was discovered that *Infants* might be saved without *Baptism*, and that they were not damned if they died without it, and that the Sacrament did not give Grace by the bare work done, nor took not away *Original* Sin, it was high time to lay a new Foundation for it, or else it would have faln, therefore is this new way of Covenant-Holiness found out, upon which our *Congregational*-Men, especially both in *Old* as well as *New-England* seem to go, of which *Zwinglius* about 120 years since, forasmuch as I can learn, was the

the *first* Founder, wherein he was singular from all that went before him. And which he seems himself to owne in his Book of Baptisme, Tom. 2. Fol. 57. Saying, *That all those who have from the Apostles times written of Baptism, have not in a few things erred from the scope*; he having it seems, found out a way freer from Error and Exception, than all the Tracts of the Antients.

Having observed to you the *Antiquity* of this new Foundation, we shall in the next place weigh and consider the Arguments themselves.

The Arguments from Fœderal-holiness examined.

The *First* and chiefest is from 1 Cor. 7. 14. *Else were your Children unclean, but now are they holy.* From whence this Argument is raised, 1 Cor. 7. 4.

That they who are holy with a Covenant-holiness, may be baptized: But the Infants of Believers are holy with a Covenant-holiness, for it is said in the Text, *but now are they holy; therefore they may be baptized.*

In which Argument we have these *two* things *asserted*, but not at all *proved*. *First*, that the *holiness* in the Text is a *federal*, or *Covenant* holiness. *Secondly*, That *Federal* or *Covenant* holiness qualifies *Infants* for *Baptism*. Both which are positively denied upon the following Grounds. *First*,

First, Because the Holiness in the Text, be it what it will, whether *Moral*, *Federal*, or *Matrimonial*, is neither here, or elsewhere, assigned to be a ground of *baptizing* Children upon; it being only the ground laid down in the Institution that can warrant the same.

The *Female*, as well as the *Male* Children, under the Law, had all of them a *Legal* or *Federal* Holiness, yet must none of them be Circumcised, because God *had not so ordained*; And for *twenty* Generations before the Law, *Circumcision* was neither administred to *Male* or *Female* for the like *Reason*. It being Gods *Word* only, not our *Reason*, or the *Inventions* or *Perswasions* of Learned Men that can warrant our *practice* in Gods Ordinances. That *Profession* of *Faith* and *Repentance* is a substantial ground to *Baptize* upon, is undeniably proved from *Scripture*, and consented to by themselves. But that *fœderal Holiness*, or any other *Qualification* in Infants, is any *Scriptural* ground for the same, is yet to be proved, this *Text* being altogether silent herein.

But *Secondly*, If it should be granted that *Federal* Holiness was a ground to

baptiz

baptize Children upon under the Gospel, as it was to circumcise them under the Law, which must not be owned by any means. Yet from substantial Arguments it will appear, that no such *Holiness* is intended here.

First, Because there is no such Holiness in the *New Testament*, as a *federal* Holiness belonging to Children, That because the Parents are Believers, and in the *New Covenant*, their *Natural* Seed must therefore be so esteemed, and have the like right thereby to the *Evangelical*, as the Children under the *Law* had to the *Legal* Ordinances; which, as no where to be found, so not to be admitted upon the following Considerations. *No such Federal Holiness in the N. T.*

1. Because it contradicts the *Gospel* Dispensation as before.

2. Because such apprehensions intails Grace to Nature, Regeneration to Generation; in contradiction to that of our Saviour, *John* 3. That which is born of the flesh, is flesh. And *that we are all the Children of wrath by Nature*, Eph. 2.

3. Because it contradicts all the experience, both of former and latter

times,

times, wherein Godly Men have had Wicked Children, and wicked Men good Children; as *Abraham* had an *Ishmael*, *Isaac* an *Esau*, *David* an *Absolom*; and on the contrary wicked *Ahaz* begat good *Hezekiah*, wicked *Abia* good *Asa*, wicked *Amon* good *Josia*.

4. Because it necessitates an owning the Doctrine of *Falling from Grace*.

2. *The Text intends another Holiness, viz. Matrimonial.*

Secondly, Because the Text intends another Holiness, *viz.* A Civil or Matrimonial Holiness in opposition to Fornication, Uncleanness, Bastardy. And which doth fully appear,

1. *From the scope of the place.*

First, From the Scope of the place; The Question propounded by the Believing *Corinthians* for *Solution* was, Whether their new Spiritual Relation to Christ, in the Gospel, did not dissolve their Carnal Relation entered into in Unbelief; and whether they could, without defilement, maintain their Converse without Sin any more than they could in *Ezra* and *Nehemiah*'s time?

To which the Apostle replies, That the Civil Relation, before orderly entered into, was clean now, as before; The unbelieving Husband is as much clean and sanctified to his believing Wife; and that she might as freely converse with him in the Conjugal State now as before the Spiritual difference happened betwixt them. For Religion breaks no Bands nor Civil Contracts, They being as true Man and Wife as before the Marriage, as Honourable as before. And therefore the Apostle adviseth

adviseth that they should abide in the state and Calling, Religion findeth them in, *Ver.* 20. And that by no means the believer should depart, and upon that account break the *Relation*, but that he should maintain his Civil, in expectation of gaining her over to a spiritual *Relation*. And in confirmation hereof brings an Argument *ab absurdo*; for otherwise the Children that they had together would be unclean, *viz.* if they should depart from their Relations from the unlawfulness of the Marrage, and uncleanness of the bed, what would they make their Children but Bastards, or unclean. But in as much as they had no question of their legitimacy or holiness; neither had they any cause to scruple the other. And farther also, the believer had the least ground to doubt hereof; because to him all lawfull things are clean, whether Husband, Wife, Child, Estate, *&c.* which is all the Holiness I conceive can be meant in the Text agreeable to the Holiness, 1 *Thes.* 4. 3, 4. & *Mal.* 2. 15. the Bastard being amongst the unclean and unholy, *Deut.* 32. 2. as Mr. *Calvin* upon *Mal.* 2. 15. saith well, namely.

Calvin. *Wherefore hath God made one? to wit seeking a Seed of God, a Seed of God is here taken for Legitimate, as the Hebrews do name that Divine, which is pure from any fault or spot, therefore he sought a Seed of God, that is appointed Marriage from whence should be born a Legitimate and pure Offspring; secretly therefore doth the Prophet here shew, that they are all Bastards that shall be born by Poligamy; because they neither can, nor ought to be accounted legitimate but they who are begotten according to Gods institution; but where the Husband violates the faith given to the Wife, and takes to himself another, as he perverts the order of Marriage; so also he cannot be a lawfull father*; thus *Calvin.*

2. The holiness the same spoken to be in the unbeliever. A second Argument, why it is a Holiness of this kind, and not such a fœderal Holiness as suggested; because the Holiness of the Children is of no other nature, then that spoke of the unbelieving Parent in the Text, and if one will intitle to the Ordinance so the other.

A third is from the consideration that Children in *the Text, is not to be limited to Infants, or such Children* that they might have since the Religious difference

difference happened, but of grown Children; for a Mans Child is his Child whilst he lives, through 30, 40, or 50, years old; and we suppose it would be as absurd to say, a Heathenish Son should be baptized upon a fœderal Holiness, as to say the unbelieving Parent should so be.

3. *Children not to be taken for Infants only,*

A fourth Argument, why this cannot be a new Covenant-holiness that must qualifie and intitle to Baptisme; first, because that cannot be known; *for if the Parent* professing faith be a Hypocrite, and not in Covenant themselves, then may you baptize a wrong subject as well as a right one.

4. *Ber. it cannot be known.*

And secondly, such an *absurdity would follow*, that no unbelievers Child is in Covenant or Elect, which is notoriously false, for as before *Hezekiah* was the Son of wicked *Ahaz*, and *Asa* of *Abia*, and *Josia* the Son of wicked *Amon*.

Thirdly from the concurrent Testimony and Confession of many learned Commentators, and parties themselves.

3. *From the confession of Commentators upon the Austin place.*

Austin. *Austin*, a great asserter of Infants Baptisme, as *before*, *saith* hereupon. It is *to be held without doubting*, *whatsoever that Sanctification* was, it *was not of power to make* Christians, and remit sins.

Jerom saith, *Because of Gods appointment*, Marriage is Holy.

Ambrose *Ambrose* thus upon the place; The *Children* are *Holy*, because they are born of *lawful Marriage*.

Melanc. *Melanction* in his Commentary upon the place thus. *Therefore* Paul *answers, that the Marriages are not to be pulled asunder, for their unlike opinions of God; if the impious Person do not cast away the other, and for comfort he adds as a Reason, The unbelieving Husband is sanctified by the believing Wife; meat is sanctified, for that which is Holy in use, that is granted to believers from God; so here he speaks the use of Marriage to be Holy, and to be granted of God, things prohibited under the Law, as Swines flesh, and a Woman in her pollution were called unclean. The Connexion of the Argument is this, If the use of Marriage should not please God, your Children would be Bastards, and so unclean: But your Children are not*

not Bastards, therefore the use of Marriage pleaseth God, and how Bastards were unclean in a peculiar manner, the Law shews, Deut. 23.

Musculus in his Comment upon the place, confesseth, *That he had abused formerly that place against the Anabaptists, but found it impertinent to that purpose.* *Muscul.*

Camerarens in his Commentary upon the place, saith, (*For the unbelieving Husband hath been sanctified an unusual change of the Tense, that is*) *sanctified in the lawfull use of Marriage; for without this, saith he, it would be that their Children should be unclean, that is infamous, and not Legitimate; who so are Holy, that is during the Marriage, are without all blot of ignominy.* *Camera.*

Erasmus upon the place, saith thus. *Infants born of such Parents, as the one, being a Christian, the other not, are holy legitimately; for the conversion of either Wife or Husband doth not dissolve the Marriage which was made, when both were in unbelief.* *Erasm.*

And to which we might add many more; for as a learned searcher into this Controversie affirmeth, that

all the ancients went this way, and that none ever affirmed this new way of fœderal Holiness till the Controversie of Anabaptists in *Germany* arose, Mr. *Tombes* in his *Examen* 82.

Object. But you give another sence of the word Holy then is to be found in Scripture; for no where is Holy the same with Legitimate, but throughout the Bible (yea in 600. places saith Mr. *Sydnam*, and Mr. *Baxter* again and again) Holiness is taken for a separation to God, but never in a common sence.

Answ. To which I answer first, That suppose it was so, that the word in all places but this should have another sence, it followeth not but it may have this sence properly enough here, the scope of the place leading to it. As for Example, the word ἐξουσία, signifying authority or power in all other places; yet in the 1 *Cor.* 11 15. is rendred a vail: So the word ברך that generally; and in most other places is translated to *bless*, doth in *Job* 1. 5, 11. & 2. 9. signifie a quite contrary sence, namely to *Curse*, and of which we

we might give you many Instances, but let one more serve for all in the very word it self, *viz.* קדש which generally signifieth *Holiness*; yet in *Deut.* 23. 17. *Hosea* 4. 14. 2 *Kings* 23. 17. is rendred *Whoredom* or *Sodomy*.

And *secondly*, neither are we to seek of some parallel place. where the word *Holy* signifieth this sort of *Holiness*, viz. *Matrimonial* or *Conjugal* Holiness, *Mal.* 2. 15. a Holy Seed, *viz.* a *Legitimate* Seed, as *Calvin* and *Camer*, and others inlarge upon it in opposition to *Bastardy* or unholy; for so were Bastards to be esteemed, *Deut.* 23. 17. And so 1 *Thes.* 4. 3, 4, 5. This is the will of God, even your sanctification, that you should abstain from fornication, that every one should know how possess his Vessel in sanctification and honour, as 'tis said of the *Young men*, 1 Sam. 21. 5. and not in the lust of *Concupiscence*, &c. Where Holiness is put in opposition to *uncleanness* and *fornication*.

But *Thirdly*, neither can *Matrimonial* Holiness be said not to be a *separation* to God; for it is no other then a setting apart according to Gods *Ordinance*, and which is called honourable,

(or in this sence holy) and that too all whereby Men and Women are dedicated and devoted to each other by mutual solemn contract, according to Gods Institution, that of two they may be made one, and fill up a Relation to the Holy ends God appointed, *viz.* to prevent uncleanness for mutual help and propagation: And though we do not call a Marriage a Sacrament with the Papists, yet we own it an honourable and holy state, Gods Ordinance having made it so.

Object. But this seems to be a sence contrary to the *expres words*; for is it not said that the unbelieving Husband is sanctified *by the Wife*, which is a sanctification derived from the *Believer*.

Answ. To which I Answer, that the word [ἐν] translated [by] should be rendred [to] as it is *Gal.* 1. 16, [to me] 2. *P.* 2. 5. [to faith] *Acts* 4. 12. [to men] which the scope over-rules, and which must needs be so here, which Mr. *Marshal grants Tombs Ex. P.* 79. for in no sence can it be *sanctified by her:* for he is not spiritually sanctified, being as yet an *unbeliever*; and one Argument therefore of the *Wives* remaining to endeavour to convert him:

Nei-

Neither can it be a *fœderal Holiness*, for that by this Argument would intitle him to Baptisme as well as the Children; nor can it be proper to say, the unbeliever is sanctified in a Matrimonial sanctification by his believing Wife for that is only so by Gods appointment; therefore must it necessarily be to the Wife, *viz.* to her use and lawfull enjoyment, as Food and Rayment, and all Gods *blessings* are, it being not as [Mr. *Marshal grants*] a Holiness of *State*, but of *use*, and therefore she did not sin in *continuing* in the *station* and *place Religion* found *her*, which is the Answer to the *Scruple*.

But is it not said, now are your Children holy? implying some present alteration for good to them, upon the change of the state of the Parent, which did not belong to them before. *Object 3.*

To which *Beza*'s sence of the words may be a very proper Answer, *viz. That the word (is) not to be understood an Adverb of Time, but a Conjunction that is wont to be used in the assumptions of Arguments; and so the sence is* [but now] *that is, for as much as the unbelieving Husband is sanctified to the Wife, your Children are holy, that is lawfully begotten and born.* *Answ.*

Therefore notwithstanding your difference in Religion, that although he be an Idolater, and you a Christian, yet the civil state lawfully entered into before this alteration may be converst in without sin: For if the Believer should depart, and break the Relation, it was either for the defect of the first Band or Tie, or for unequal yoaking with Infidels, as in *Ezra* s time. But as to the latter, there being no such Law to the Gentiles to put away Wives and Children upon that account. And to the former you having no doubt of the Legitimacy of your Children, but take it for granted they are Holy, neither need you doubt of your lawfull Marriage state, your new Relations infringing neither: Therefore from the Holiness both of Bed and Birth continue together, and let not the believing Husband put away his unbelieving Wife; nor let not the believing Wife depart from her unbelieving Husband, which is all the Holiness that is found in this Text, and no such thing as a fœderal Holiness, Though if there was, it would be no ground to Baptize an Infant upon, as before:

The Arguments from Circumciſion Examined.

Another, and none of the leaſt Arguments that is urged to prove Infants Baptiſme by, is from pretended Conſequences, from the Covenant made with Abraham, *Gen.* 17.

From whence it is thus argued.

The Argument from Circumciſion

Thoſe to whom the Goſpel Covenant belonged, to them the Seal thereof appertained; but to Believers and their Seed, the Goſpel Covenant belonged; as Gen. 17. 7. *I'le be a God to thee, and to thy Seed*; and Acts 2. 39. *The Promiſe is to you and your Childhen.*

Therefore *to them the Seal thereof Circumciſion ſo called*, Rom. 4. 11. *did appertain*, Gen. 17. 10. For the *Fœderati were to be* Signati, thoſe in the

Covenant were to have the Seal thereof. And therefore by Consequence it naturally followeth, That if Circumcision, the Seal of the Gospel Covenant belonged to the Seed of Believers under the Law, then doth the Gospel Seal, Baptisme, much more appertain to the Seed of Believers under the Gospel, which comes in the Place, Room, and Use of Circumcision, otherwise the priviledge under the Gospel, would be less then that of the Law; should Children be denied such a benefit.

Answer. That this is falacious, and false reasoning, (and that there is no natural Consequence at all from this Scripture, to infer the Baptizing of Infants; nor any ground to build the Gospel-Ordinance Baptisme, upon the command of the Legal-Ordinance Circumcision) may fully appear by examining the following particulars, which are begged, but not proved in the Argument.

1. *Whether Circumcision, called here the Gospel Seal, did of old belong to all in Gospel-Covenant.*

2. *Whether the new (or Gospel) Covenant, and that mentioned* Gen 17. *be one and the same.*

3. *Whether*

3. *Whether the Seed mentioned was* Abrahams *Natural or Spiritual Seed.*

4. *Whether Circumcision was a Seal of the new Covenant to the Children under the Law.*

5. *Whether Circumcision was administred to Believers as Believers, and to their Seed only.*

6 *Whether* Baptisme *did succeed in the Place, Room and Use of Circumcision.*

7. *Whetheo the not baptizing Infants makes the priviledges under the Gospel, less then the Circumcising them under the Law.*

To the first, *Whether Circumcision called the Gospel-Seal did belong of old to all in Gospel-Covenant.*

Circumcision, not the Seal of the Gospel Covenant to all Believers.

'Tis answered, that the contrary doth manifestly appear upon a double account; 1. Because some that were in the Gospel-Covenant were not Sealed; and 2*dly*. some that were out of the Covenant were Sealed therewith.

1. There were many persons in *Covenant* that were not Circumcised, that were *Fœderati*, but not *Signati*; as for instance, all the *Believers* from *Adam* to *Abraham*, who received no such Seal; nor 2*dly*. did any of the Believers

1. *Many in Covenant not Sealed with it.*

lievers out of *Abrahams* Family, as *Lot*, *Melchisedeck*, *Job*, that we read of, received any such *Seal*; neither 3*dly*. did any of the believing *Families* in any Age receive it.

2. *Many out of the Covenant they were Sealed.*

And 2*dly*. there were some to whom the *Covenant* did not belong, that received that called the Seal of Circumcision: For of *Ishmael* God had said, that this *Covenant* was not to be established with him, but with *Isaak*, and yet he was *Circumcised*, Gen. 17. 20, 21, 25. Gal. 4. 29. 30. And the same may be said of *Esau*, Rom. 9. 10, 11, 12. 13. And as to all the *Strangers* in *Abrahams* House, or bought with Money in *Israel*, that were *Circumcised*, it may well be doubted whether the New Covenant Promises did belong to them.

2. *The Covenant in Gen. 17 a mixt Covenant as the Seed was.*

To the second, *Whether the New Covenant, and that mentioned in* Gen. 17. *be the same.*

In answer whereto it must be understood, That as *Abraham* by Promise stood in a *double Capacity*, *viz.* The *Father* of a *Nation*, *viz.* the Natural *Israelites*; so to be also a *Father of many Nations*, comprehending the Spiritual Israel, whether *Jews* or *Gentiles* through

throughout the world; and so accordingly the Promises were of two *sorts*, sometimes respecting his *Natural Seed*, whether *Domestick* or *National*, who were Typical of the *Spiritual*, as the Birth of *Isaac*, the deliverance of his *Posterity* out of *Egypt*, the possessing of the *Land* of *Canaan*, with many outward *Temporal Blessings*, and benefits annexed thereto, as *Gen.* 15. 13, 18. 17. 8. 15, 16. *Acts* 7. 3, 4, 5, 6.

And others again respecting in a peculiar manner the *Spiritual* Seed, the Family, of the *faithful*, *viz.* the *Elect*, of whom through Christ he was Father, and which are Evangelical, and in an especial manner belonging to the new Covenant, as *Gen.* 12. 3. 18. 18. *In thee shall all Nations be blessed*, which is called a Gospel-promise, *Gal.* 3. 8, 9. so *Gen.* 15. 5. *So shall thy Seed be*, Gen. 17. 5. *A Father of many Nations.* And Verse the 8*th*. *To be his God, and the God of his Seed.* And therefore must the mind of Wisdom rightly distinguish, and truly apply the *Promises* that are many times so mixed, that the one may be taken for the other, and sure *I am*, much of the mistake and

error

error lies here in this very thing, by applying that to the one, which belongs to the other.

3. *The Seed in the 7th. Verse the Spiritual Seed only.*

But 3*dly*. *What Seed of Abraham is it to whom the Promise doth belong?* In the 7*th*. Verse, *Whether the Natural or Spiritual, and who those Children of Promise*, Acts 2.39.

To the clearing the first, namely, That of the Seed, Verse the 7*th*. I shall refer you to the Exposition it self, the Scripture hath given us hereof, with the concurring sence of many judicious Expositors, and all of them parties themselves.

1. The Scriptures expounding this Text are *Gal*. 3. 16. *Now to Abraham and his Seed were the Promises made; he saith not to Seeds as of many, but as of one, and to thy Seed which is Christ*; And therefore saith *Ver*. 29. *If you be Christs, then are you Abrahams Seed & Heirs according to Promise, and farther,* Rom. 9.7, 8. *Neither because they are the Seed of Abraham are they all Children, but in Isaac shall thy Seed be called; that is, they which are the Children of the Flesh. These are not the Children of God; but the Children of the Promise are counted for the Seed,* And Rom. 4.

Gal.3,16

Ro.9.7,8

13,

13, 14. *For the promiſe that he ſhould be the Heir of the World, was not to Abraham, or to his Seed through the Law, but through the Righteouſneſs of faith; for if they which are of the Law be Heirs, faith is made void, and the Promiſe made of none effect.* Rom. 4. 13, 14.

Which ſo fully confirms the Seed here mentioned, to whom the Promiſe belonged, not to be the Carnal but Spiritual Seed, and in farther confirmation thereof, you have theſe following Authors, and all of them Pædobaptiſts, *viz.*

Calvin upon *Gen.* 17. 7. ſaith, *That it is manifeſt that the Promiſe underſtood of Spiritual bleſſing, pertaineth not to the Carnal Seed of* Abraham, *but to the Spiritual; as the Apoſtle himſelf ſaith,* Rom. 4. & 9. Chap. *For if you underſtand the Carnal Seed,* (ſaith he) *then that Promiſe will belong to none of the Gentiles. but to thoſe alone who are begotten of* Abraham, *and* Iſaac *according to the Fleſh,* Eſtius Ann. Gen. 17. 7. *Calvin,*

Ainſworth on *Gen.* 12. 7. [thy Seed] *That is, all the Children of Promiſe, (the Elect) who only are counted* Abrahams *Seed,* Rom. 9. 7, 8. And in Chriſt *Ainſw.*

are Heirs by Promise, as well the Gentiles as the Jews.

Dr. Owen

Dr. Owen in his Book called the Doctrine of Saints perseverance, in *Chap.* 4. arguing *from the Covenant of Grace* to prove the unchangableness of the love of God, begins with *Gen.* 17. 7. saying, *That the effectual dispensation of the Grace of the Covenant is peculiar to them only, who are the Children of Promise; the Remnant of* Abraham *according to Election, with all that in all Nations were to be blessed by him and his Seed Jesus Christ; Ishmael though Circumcised, was to be put out; and not to be Heir with Isaac, and a little after he writes thus; what blessing then was here made over to* Abraham. *All the blessings saith he that from God are conveyed in and by his seed Jesus Christ, in whom both he and we are blessed, are wrapped therein, what they are, the Apostle tells you,* Eph. 1. 13. *They are all Spiritual blessings, if perseverance, if the continuance of the love and favour of God towards us be a Spiritual blessing, both* Abraham *and all his Spiritual Seed, all faithfull ones, throughout the world are blessed with it in Jesus Christ, and if Gods continuing to be a God to them*

for

for ever, will enforce this blessing, (being but the same thing in another expression) it is here likewise asserted.

Ames. *Amesius* de Prædest. Chap. 8. Ser. 6. saith, *There are many of the Seed of* Abraham, *to whom the word of Promise doth not belong, as* Ishmael *and* Ishmaelites. *But if so, there be many of the Seed of* Abraham; *to whom the word of Promise doth not belong: Then the rejection of many* Jews *who are of the Seed of* Abraham *doth not make void the word of Promise. From whence may we not safely conclude, that if the natural Posterity of* Abraham, *were not within the Covenant of Grace by vertue of the Promise,* Gen. 17. 7, *Then much less are our natural Posterity; but the former is true,* Rom. 9. 6, 7, 8, 9, 10, 11, 12. *so is the latter.*

To which we might add divers others, but let these suffice.

The evil Consequences of the contrary:

And from the contrary perswasion what dismal Consequences would arise. For if God made *his Covenant* of Grace with the *Posterity* of *Believers*, as this Doctrine asserts. Then all the *Posterity* of *Believers* should *certainly* have *Grace* bestowed upon them; for it is the *Covenant* of God which doth *convey*

convey Grace, Rom. 4. 16. 2 Cor, 30. None missing of Grace from God faithfulness, which Mr. *Blake* doth
Mr. Bla. confidently affirm, *P.* 6. saying, *Th Christianity is hereditary, that as t Children of a Noble man is Noble, t Child of a Free man Free, of a Turk Turk, and of a Jew a Jew; so the Chi of a Christian is a Christian,* in contr diction not only of Scripture, whi faith, we are Children of wrath b Nature, but of all former and latter e perience.

Then would Grace be a Birth, P viledge, and Regeneration (as before tyed to Generation, contrary to J 3. 3. & Jo. 1. 12, 13.

Then must all the Posterity of Be lievers be saved, without you will n cessitate the Doctrine to be true, th men may fall from Grace.

Then must we tie up and confine th Grace of Gods Covenant to the Chil dren of Believers only, and then wh hope for the Children of unbeliever contrary to the Experience of all Age For was not Grace extended to th Gentiles, who were not the Children o Believers when the natural Branche

the Children of believing *Abraham* were cut off.

Then is the Covenant of Grace it self overthrown, concluding an Interest without faith, *Rom.* 4. 14. deriving a Title by natural Generation.

And as to the other Scripture of the 2. *Acts* 38, 39. urged as a Parallel to the other. It is so indeed, rightly understood, but not at all in the sence supposed. *Act.* 2. 38. *answ.*

For first it is to be observed, that the promise there made, is the giving the Sperit, called the promise of the Father, prophecied of by *Joel* 2. 28. and doth follow the receiving of Christ in the Gospel, *Eph.* 1. 13. *Gal.* 3. 14. and the obeying his commands, *Acts* 5. 32. Therefore in the 38. *Ver. Peter* exhorts them to Repentance, and faith in order to the receiving of it; because the Promise is to them and their Children, *viz.* to the *Jews*, and to them that are afar off to the Gentiles also, even as many of both as the Lord should call, therefore the Promise is not made but upon condition of Calling, and Faith, and Baptisme.

Secondly,

Secondly, It is remarkable that the Apostle doth first exhort to Repentance, then to Baptisme, shewing the order that Christ had directed to in the Commission; neither is the Promise mentioned, as though of it self it gave right to Baptisme without Repentance, but as a Motive why they should repent and be baptized, that they might also as others had done, before their Eyes be made partakers of the Holy Spirit, which the Prophets had foretold, and Christ had promised, where in Infants [neither capable of Faith Repentance and Calling] are not concerned in the Text, and by Children *spoken* of are no other meant, then the posterily of, the *Jews*, for who knows not that they are so called, and that no Child is my Child, though 40. or 50 years old; upon which Text Dr. *Hammond* in his *Resolution concerning Infant Baptisme*, Sect. 81. *hath to this purpose. In the next place, saith he, I attempted the disproving of all Arguments brought in defence of Pedobaptisme from* Peters *words*, Acts 2. 39. *which saith the Dr. I answer, That if any have made use of that unconcluding Argument, I have nothing to say in de-*

Dr. *Ham*

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fence of them; I think the practise is founded upon better Basis then so, and the word Children there is really the posterity of the Jews, and not particularly their Infant Children.

And Dr. *Talor* upon *this Scripture*, Page 233. saith, *That the words mentioned in St.* Peters *Sermon, (which are the only Records of the Promise) are interpreted upon a weak mistake. The Promise belongs to you and your Children, therefore Infants are actually receptive of it in that capacity; that is, the Argument, but the Reason of it is not yet discovered, nor ever will; for* [*to you and your Children*] *is to you and your Posterity, to you and your Children, when they are of the same capacity, in which you are receptive of the Promise. But he that whenever the word* [*Children*] *is used in Scripture, shall by* [*Children*] *understand Infants, must needs believe, that in all* Israel *there were no men but all were Infants, and if that had been true, it had been the greater wonder they should overcome the* Anakims, *and beat the King of* Moab, *and march so far, and discourse so well; for they were all called the Children of* Israel. Dr. Tal.

The

The fourth thing to be inquired into, is, *Whether Circumcision was a Seal of the new Covenant to the Believers, and their Seed?*

Circumcision only a Seal to Abraham not to Believers, nor their Seed.

To which I answer in the Negative, that it was neither a Seal to them, nor much less a Seal to them of the new Covenant. It is true, it was a *Seal, Confirmation*, or *Ratification* of the faith that *Abraham* had long before he was *Circumcised*; but so could it not be said of any *Infant* that had *no faith*. It was a *Sign* put into the *Flesh* of the Infant; but a *Sign* and *Seal* only to *Abraham* witnessing to him, that he not only had a *justifying faith*, but to the truth of the Promises, *viz. That he should be the father of many Nations*, Gen. 12. 23. *2dly. The father of the faithful*, Rom 4. 11. *Heir of the World*, Rom. 4. 13. *That in him all the Families of the Earth should be blessed*, viz. in *Christ proceeding* from him which was no *wayes true* of any *Infant* that ever was *Circumcised*; for none had before their Circumcision such a faith, that intitled them to such singular Promises; the scope in that place in the 4. *Rom.* being to shew *That* Abraham *himself was not justified*

fedby works, no not by *Circumcision*, but by *faith* which he had, long before he was Circumcised, and so but a Seal or Confirmation of that faith which he had before, and to assure him of the truth of those special Promises, made to him and his Seed both Carnal and Spiritual.

And to which purpose you have both *Chrysostome* and *Theophylact*, as Mr. *Lawr. P.* 168. viz. *It was called a Seal of the Righteousnes of Faith; because it was given to* Abraham *as a Seal and Testimony of that Righteousnes, which he had acquired by faith: Now this seems to be the priviledge of* Abraham *alone, and not to be transferred to others, as if Circumcision in whomever it was, were a Testimony of Divine Righteousnes; for as it was the priviledge of* Abraham, *that he should be the Father of all the faithfull, as well Circumcised as uncircumcised, being already the father of all uncircumcised, having faith in Uncircumcision, he received first the sign of Circumcision, that he might be the father of the Circumcised. Now because he had this priviledge, in respect of the Righteousnes which he had acquired by faith, therefore* *Chrysost. and The.*

the sign of Circumcision was to him a Seal of the Righteousness of faith: But to the rest of the Jews *it was a sign that they were* Abraham's *Seed; but not a Seal of the Righteousness of faith, as all the* Jews *also were not the fathers of many Nations.*

Secondly, Much less was Circumcision a Seal of the new Testament, as before; for nothing is a *Seal* thereof, but the *Holy Spirit*, Eph. 1 13. 4. 30.

Thirdly, Neither is Baptisme more then Circumcision called a Seal; It is called a *Figure*, 1 Pet. 3 21. And it is a sign as before: But a sign and figure proper only to men of understanding, representing Spiritual things and Mysteries: And not as Circumcision, which was a sign not *improper* for Infants; because it left a *signal* impression in their flesh to be remembred all their days, but so cannot Baptisme be to any Infants.

5. *Circumcision not administred only to believers & their seed*

The fifth thing to be examined is, *Whether Circumcision was administred to Believers as Believers, and to their Seed after them*, as such, to which Baptisme was to Correspond.

It is answered by no means; for it was an Ordinance, which by the institution

tution belonged to all the natural Li-
nage, and poſterity of *Abraham* good
or bad, without any ſuch limitation,
as was put upon Baptiſme, *If thou be-
lieveſt with all thy Heart thou mayſt*,
Acts 8. or any ſuch qualification to an
Infant capable to receive it, that he
ſhould have a believing Parent; but
will you deny *Abraham* to be a *believing*
Parent? and was not he a *Father* to
them all? What then! he was a pub-
lick common Father, which reaches
not the caſe in hand; for he was no
ſuch father to them; neither have they
any other in his ſtead, therefore the
Analogy holds not; yet if they had,
would it avail? for that Priviledge
would not ſtand the natural Children
of *Abraham* in any ſtead to admit them
to Baptiſme; which though they claim-
ed upon that account, *Mat.* 3. *John*
rejects them upon it calling *them a Ge-
neration of Vipers, bidding them bring
forth fruits meet for Repentance*, and
which only would give them admit-
tance to the Baptiſme of Repentance, and
that it was not enough to ſay *they had
Abraham for their father.* And to the
ſame purpoſe doth our Saviour tell
Nicodemus a Mr. in *Iſrael*, that with-

out the *new Birth* his Birth-priviledge would not avail him in the *Gospel-priviledges*, Joh. 3. and with more severity doth he tell the *Jews*, that however they bore up themselves, as the Sons of *Abraham*, yet without believing in Christ, who could only make them *free*, they were *Bond-slaves* to sin, and the Children of the *Devil*.

6. Baptisme came not in the room, place, & use of Circumcision.

The sixth thing to be searched after is, *Whether Baptisme did succeed in the Room, Place and use of Circumcision.* To which I answer by no means, for the following Reasons.

1. Not in the room and stead

1. Not in the room and stead.

1. Because then only Males, not Females, would be baptized; because no other Circumcised, but all believing women, as well as men, were to be baptized, *Acts* 8. 12, 16. 14. 15.

2. Because then some, not all Believers, should be baptized; because not only women, as before, were not admitted; but all Believers out of *Abrahams* Family, to whom he was a Spiritual father; because he was a Believer before he was Circumcised, *Rom.* 4. 11, 12. Whereas all Believers according to the

the Commission were to be baptized.

3. Because then the Circumcised needed not to have been baptized, if they had been already sealed with the new Covenant-seal: But Christ himself, and all his Apostles, and so many of the Churches were Circumcised, yet nevertheless were baptized.

2. Not to the ends and uses neither as suggested upon the following grounds. 2. *Not to the ends and uses.*

1. Because Circumcision was a sign of Christ to come in the flesh; and Baptisme, that he was already come in the flesh, witnessing to his Incarnation, Death, Burial, and Resurrection.

2. Circumcision was to be a partition Wall betwixt Jew and Gentile; but Baptisme testified the contrary, *viz.* That *Barbarian, Scythian,* Bond and Free, Jew and Gentile, Male or Female, were all one in Christ. *Cornelius* the Gentile must be baptized, and have the Spirit given to witness, that nothing must be called common or unclean, where God had purified the Heart by believing.

3. Circumcision initiated the Carnal Seed into the Carnal Church, and gave them right to the Carnal Ordinan-

ces; but Baptisme was to give the Spiritual Seed an orderly entrance into the Spiritual Church, and a right to partake of the Spiritual Ordinances.

4. Circumcision was to be a Bond and Obligation to keep the whole Law of *Moses*'s; but Baptisme witnessed that *Moses* Law was made void, and that only Christ's Law was to be kept.

5. Circumcision was administred to all *Abrahams* natural Seed, without any profession of Faith, Repentance or Regeneration; whereas Baptisme to be administred to the Spiritual Seed of *Abraham*, was only upon profession of Faith, Repentance and Regeneration, and which appears more fully by the following Instances compared.

1. Because a Carnal Parent, and a fleshly begetting by the the Legal Birth-privilege, gave right to Circumcision; whereas a Spiritual begetting by a Spiritual Parent, gave only a true right to Baptisme.

2. Because a Legal, Ecclesiastical, Typical Holiness (when Land, Mountains, Houses, Birds, Beasts, and Trees were holy) qualified for Circumcision; whereas only Evangelical and Personal Holi-

Holineſs was a meet qualification for Baptiſme.

3. Becauſe Strangers and Servants bought with Money, and all ignorant Children of Eight days old, yea Trees were capable of Circumciſion; whereas only men of underſtanding that were capable to believe with all their Heart, and to give an account thereof with their mouths, were to be eſteemed capable Subjects of Baptiſme.

6. Circumciſion was to be a ſign of Temporal Bleſſings and Benefits to be enjoyed in the Land of *Canaan*; whereas Baptiſme was to be a ſign (as before) of many Spiritual benefits, *viz.* Remiſſion of ſins, Juſtification, Sanctification here, and Eternal Salvation hereafter.

It is granted there are in ſome things an Analogy betwixt the one and the other, both ſignifying Heart-Circumciſion, and an initiating into the Church, though as a different Church; ſo different Subjects, and Church Members, upon different grounds, and to different ends, as before, and in a far different manner; one to be done in a private Houſe, and by a private Hand,

and the other in some publick place, and by the hand of some publick Minister appointed by the Church to administer the same.

But now because there is some Analogy in some things, is there therefore ground to conclude, it cometh into the room, stead, and use thereof? by no means; for by the same Argument we may as well conclude, that it cometh in the room and stead of the *Ark*, *Manna*, *Rock*, &c. And from such like Arguments drawn from *Analogies* what Jewish Rites may not by our wits be introduced, to the countenancing the *Papists* in their High *Priesthood*, *National Churches*, Orders of *Priesthood*, *Tythes*, and all other their innumerable *Rites* and *Ceremonies*, that without any *Institution* of Christ, or pretence of new *Testament-authority*, they have *introduced* or *imposed* upon the account of *Analogy* with old Testament-*Rites* and *Services*. Concerning which you have the Lord *Brooks* in his Treatise of Episcopacy, *P.* 100 saying very well, *viz. That the Analogy which Baptisme now hath with Circumcision in the old Law, is a fine rational Argument to illustrate a Point well proved before; but*

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I somewhat doubt (saith he) whether it be proof enough for that which some would prove by it, since (besides the vast difference in the Ordinance) the persons to be Circumcised are stated by a positive Law, so expres that it leaves no place for Scruple; but it is far otherwise in Baptisme, where all the designation of Persons fit to be partakers, for ought I know, is only such as believe; for this is the qualification which with exactest search I find the Scripture requires in Persons to be baptized, and this it seems to require in all such Persons; now how Infants can be properly said to believe, I am not yet fully resolved.

And very full and most excellently you have to this point Dr. *Taylor*, p. 228. Who saith, *That the Argument from Circumcision is invalid upon infinite considerations: Figures and Types prove nothing, unless a Commandment go along with them, or some expres to signifie such to be their purpose: For the Deluge of waters, and the Ark of* Noah, *were a Figure of Baptisme said* Peter; *and if therefore the Circumstances of one should be drawn to the other, we should make Baptisme a Prodigy, rather than a Rite; the Paschal Lamb was a Type* Dr. Tayl

of the Eucharist, which succeeds the other, as Baptisme doth to Circumcision; but because there was in the manducation of the Paschal Lamb no prescription of Sacramental drink, shall we thence conclude that the Eucharist is to be administred but in one kind? And even in the very Instance of this Argument, supposing a Correspondency of Analogy between Circumcision and Baptisme, yet there is no Correspondence of Identity; for although it were granted, that both of them did consign the Covenant of faith, yet there is nothing in the Circumstance of Childrens being Circumcised that so concerns that Mystery, but that it might very well be given to Children, and yet Baptisme only to men of Reason; because Circumcision left a Character in the flesh, which being imprinted upon Infants, did its work to them when they came to age, and such a Character was necessary, because there was no word added to the Sign; but Baptisme imprints nothing that remains on the Body, and if it leaves a Character at all, it is upon the Soul, to which also the Word is added, which is as much a part of the Sacrament, as the Sign it self: for both which Reasons it is requisite, that the Parties Baptized should be capable

ble of Reason, that they may be capable both of the word of the Sacrament, and the impress made upon the Spirit; since therefore the Reason of this Parity does wholly fail, there is nothing left to infer a necessity of complying in this Circumstance of age, any more then in the other Annexes of the Type; then the Infants must also precisely be Baptized upon the Eighth day, and Females must not be baptized, because not Circumcised; but it were more proper, if we would understand it right, to prosecute the Analogy from the Type to the Antitype by way of Letter and Spirit and signification: and as Circumcision figures Baptisme, so also the adjuncts of the Circumcision, shall signifie something Spiritual in the adherences of Baptisme; and therefore as Infants were Circumcised, so Spiritual Infants shall be Baptized, which is Spiritual Circumcision; for therefore Babes had the Ministry of the Type, to signifie that we must, when we give our names to Christ become Children in malice, and then the Type is made compleat, &c. Thus far the Dr.

7. Whether the not Baptizing Infants makes the priviledge under the Gospel

Gospel less then under the Law, who had then Circumcision.

7 Not baptizing of Infants, makes not Gospel-Priviledges less then Legal.

To which I answer, not at all, for the Reasons following.

1. Because they were not Circumcised, because they were Children of Believers, or Sealed with a new Covenant Seal, as being in the new Covenant thereby, as before proved; but upon the account of a Birth-priviledge as being of the natural Linage and Seed of *Abraham*, as a *Typical shadowy thing*; all whose posterity were to be marked therewith, to distinguish them from the Nations, and to keep that Line clear, from whence Christ according to the Flesh should come, and to oblige them to keep the Law, *&c.* But no such thing in the Gospel; the *Body* and *Substance* being come, the *Shadow* was to vanish and pass away, no common Father then but Christ, and if Christ, then *Abrahams* Seed, and Heirs of Promise, no Birth-priviledge, but the new Birth; therefore to go back to the national Birth priviledge, is so far from being a Priviledge, that it is a Bondage rather, to return to the *Type* and *shadow*, the *Antitype* and *Substance* being come.

2. Nei-

2. Neither ought such a thing to be any more *esteemed* the loss of a Priviledge, then our not enjoying literally a *Holy Land*, *City*, *Temple*, a successi-on of a *High Priest*, and a *Priesthood* by *Generation* or Lineal descent, (for y u know their Children were *Priests* successively in their Generation, a Levite begat a *Priest* or *Minister*, as well as the other *Tribes* begat *Church-Members*) since all those Types are *Spiritualised* to us the Believers under the *Gospel*, who are now the Holy *Nation*, the Holy City and Temple, the Royal *Priesthood*, and all *Church-Members* by *Regeneration*, not *Generation*. Therefore we are so far from being *loosers* by the Bargain, that as far as Christ *exceeds Moses* and *Aaron*, the Gospel, the Law, the *Antitype*, the *Type*, the Spiritual Birth, the *Carnal*, the Extent of all Nations, the Confines of *Judea*; so far are we better, and not worse.

Nor thirdly, if it should be taken for granted, that Circumcision was a Seal of the new Covenant belonging to all the Children of *Israel*, then would not the Baptizing of the Children of Believers answer it, Neither amount to so great a Priviledge, nor

be

be equivalent to it, for these Reasons.

First, there were all the Families and Tribes of *Israel* (and all Proselyted strangers) with their children without distinction of good or bad, to be Circumcised: But here only one of a City, or two of a Tribe; for Believers are but thin sown, and the Children of unbelievers, and wicked men are to receive no such benefit in the judgment of so many.

And Secondly, you would be very short in another respect, as being at an utter uncertainty when you had a right Subject; for if the *Parent* was a *Hypocrite*, or no *Elect* Person, which is out of your reach to *understand*. you cannot know whether the Child be fit for Baptisme; for the Seed of a wicked man you must not *meddle* with by any *means*, whereas there was not the least doubt or scruple in *Israel* as to the Subject; for the Father being *Circumcised*, it was an *infallible* mark they were right.

And Thirdly, neither can the Child (when he is grown up) have any certain knowledge, that such a Ceremony hath past upon him in Infancy, he having

no

no *Infalible* mark thereof; whereas the Circumcised Infant had an *indelible Character* and *mark* in his flesh, to assure him that he had received that Rite.

By all which demonstrations you may understand, that we loose no Priviledge under the Gospel for not Baptizing our Infants, though they were *Circumcised* under the *Law*.

CHAP.

CHAP. IV.

Wherein is made manifest, that the Ordained Ceremony of Baptisme is in this of Infants altered and changed, and another Rite introduced, quite contrary both to the signification of the Word, nature of the Ordinance, and manifest practice thereof; not only in the Apostles time, but many Ages after, as confest by Parties themselves.

The Ceremony of Baptisme is by dipping.

THat the manner and Ceremony of Baptisme ought to be by dipping or plunging the whole Body under Water, and not by sprinkling or pouring a little Water on the Face or Head, as hath commonly been used, especially since the Subjects have been changed from Men to Babes, is thus made good, *viz.*

First,

First, from the *proper* and genuine signification of the *word* ſo well agreeing with the *ends* and *uſe* of *Baptiſme*, the *Ceremony* to the *Subſtance*, *Sign* to the *thing ſignified*. *First, from the ſignification of the word,*

The word we call Baptiſme, and the Latins *Baptiſmus*, is no other then the Greek word it ſelf Βαπτιζμα [being ſo retained all along, as *Gomarus* obſerves in the Latin Church] and in plain *Engliſh* is nothing elſe but to dip, plunge, or cover all over.

The Truth whereof will more fully appear from our beſt Greek Lexicons, and by the obſervation of our moſt eminent Criticks.

Scapula and *Stephens*, two as great Maſters of the Greek Tongue as we have any, (and alſo great defenders of Infants Baptiſme) do tell us in their Lexicons, that Βαπτιζω, from Βαπτω ſignifies *mergo, imergo, ſubmergo, obruo, item tingo, quod fit immergendo, inficere, imbuere*; viz. *To dip, plunge, overwhelme, put under, cover over, to die in Colour, which is done by plunging*. *Scapula & Steph.*

Grotius tells us, it ſignifies to dip over Head and Ears. *Grotius.*

Paſſor

Pasor *Pasor*, an *Immersion*, *Dipping*, or *Submersion*.

Vossius. *Vossius*, that it *implyeth a washing the whole body*.

Mincæus *Mincæus* in his Dictionary, *That* Βαπτισμα *à* βαπτιζω *is in the Latin* Baptismus, *in the Dutch* Doopsel or Doopen, *English* Baptisme or Baptime, *viz. to Dive or Duck* in Water, and the same with the Hebrew טבל to dip.

Leigh. *Leigh*, in his *Critica Sacra*, *saith*, *its native and proper signification is to dip into Water, or to plunge under Water*, for which he Cites these Scriptures, where so used, viz. *Mat.* 3. 6. *Acts* 8. 38. *And that it is taken from a Dyers Fat, and imports a Dying, or giving a fresh Colour, and not a bare washing only*, Rev. 19. 13. And for which he quotes *Casaubon*, *Bucan*, *Bullinger*, *Zanchy*, *Spanhemius*. He saith withall, *That* Beza *and some others will have it signifie washing, and which since* Erasmus *opposed, affirming, that it was not otherwise so, then by Consequence; for the proper signification was such a dipping or plunging, as Dyers use for Dying of Clothes.*

Mr.

Mr. *Daniel Rogers* in his Treatise of *Sacraments*, 1. *P. C.* 8. *P.* 177. saith, *That the Minister is to dip in Water, as the meetest Act, the Word* Βαπτιζω *notes it; for the Greeks wanted not other words to express any other Act besides dipping if the Institution could bear it. What resemblance of the Burial or Resurrection of Christ is in sprinkling? All Antiquity and Scripture, saith he, confirm that way.* Mr. *Dan. Rogers.*

Dr. *Taylor* in his Rule of Consc. *Lib.* 3. *Ch.* 4. *If you would attend to the proper signification of the word, Baptisme signifies plunging in Water, or dipping with washing.* *Dr. Tayl*

Mr. *Joseph Mede* in his Diatribe on *Titus* 3. 2. saith, *That there was no such thing as Sprinkling or Rantisme used in Baptisme in the Apostles dayes, nor many ages after them.* M. *Mede*

I might add many more, but shall conclude with that observable Remark that *Dr.* Hammond *gives us hereon in his Annotations*, viz. *upon* Jo. 13. 10. Telling us, *That* Βαπτιζωι *signifies an Immersion, or washing the Whole Body, and which answereth to the Hebrew word* טבילה *used for dipping in the Old Testament: And therefore upon* Mat. 3. 1. *Dr. Ham*

tell,

tells us, That John *Baptized in a River* viz. *Jordan*, Mark. 1. 5. *in a confluence of much Water, as* Ænon, *Joh.* 3. 23. *Because it is added, there was much Water, upon which account he saith, That as the* Greeks *called the Lake where they used to wash* κολυμβηθρας, *so the Ancients called their Baptisterion or the Vessels containing their Baptisme Water,* Columbethras, viz. *swimming or diving places, being made very large with partitions for Men and Women. And upon* Mark 7. 4. *tells us, That the Washing or Baptizing of Cups, Vessels, Beds &c. was no other then a putting them into the Water all over, rinsing them.*

I have carefully examined all the places in the Old Testament, where the word Dipping or Baptizing is mentioned, and do find it is expressed by the Hebrew word טבל as *Mincæus* and Dr. *Hamond* observes, and which always signifies to dip, (the word rendred washing being by another word) as the following Scriptures will inform you, *Gen.* 37. 31. *Exod.* 12. 22. *Lev.* 4. 6. 17. 14. 6. 16. 11. *Lev.* 9 9. *Deut.* 33. 24. *Joh.* 3. 5. *Num.* 16. 18. 2 *King.* 5. 14. which are all the places

I can find the word used in, in the Old Testament.

The word generally used for washing in the Hebrew is רחץ which signifies such a washing as taketh away filth from persons or things, by swilling, rinsing or rubbing, as *Buxtorfius* and *Leigh*, and which answereth to all the three words for washing that we meet with in the *Greek*, *viz.* λοω *a Washing of the Body*, νιπω *the Hands*, and πλυνω *Clothes*, as *Stephens* saith in his *Thesaurus*, which word you find in very many places in the Old Testament, as *Exod.* 30. 19, 20 *Exod.* 25. *Lev.* 14. 8, 9. 16. 24. &c. which signification and sence of the word is emphatically confirmed to us by the several Metaphors used by the Holy Spirit in Scripture in allusion hereto, *viz. for Persons* to be plunged into great sufferings, they are said to *be Baptized* therein, *Mark* 10. 38. And so for persons that were indued with great measures of the Spirit, they are said to *be Baptized* therewith, *Acts.* 1. 5. The Children of *Israel* being incompassed with the Cloud over their Head, and the divided Sea on both sides were said to *be Baptized* in the Cloud and Sea,

1 *Cor.*

1 *Cor* 10. And Baptized persons are said to be dead and buried, in allusion to putting men into the Earth, and covering them therewith, none of which can hold good by sprinkling.

2. *From the Scripture practice.*

Secondly, It appears to be so from the practice and usage we find hereof in Scripture, and the opinion of the learned upon it.

First, in the Story of *Christs Baptisme* we read, *Mat.* 3. 5. *That Jesus came from Galilee to Jordan unto John to be Baptized of him*, and Ver. 16. *And when he was Baptized he went up straight way out of the Water.*

Mat. 3. 5

Cajetan.

The learned *Cajetan* upon the place, *saith Christ ascended out of the Water; therefore Christ was Baptized by* John, *not by sprinkling, or by pouring Water upon him, but by Immersion, that is, by dipping or plunging in the Water,*

John 3. 23.

A second Scripture considerable is that of *Job*, 3. 23. *And John was Baptizing in* Ænon *near* Salim. (and the Reason why *he pitcht upon* this place, is given) *because there was much Water there,*

Pis-

Piscator *upon the place sayes* ὑδατα πολλα *signifies many Rivers, as* ὑδωρ *in the Singular number signifies the River of* Jordan; *this, saith he, is mentioned to signifie the* Ceremony *of Baptisme which* John *used in dipping or plunging the whole Body of Man standing in the River, whence saith, Christ being Baptized by* John *in* Jordan, *is said to ascend out of the Water.* Piscator.

Calvin upon these words, saith, *That from this place you may gather, that* John *and Christ administred Baptisme by plunging the whole body into the Water.* Calvin.

A Third Scripture worthy our notice, is *Acts* 8. 36, 38. *As they went on their way, they came unto a certain Water, and the Eunuch said, see here is Water, and they went both down into the Water, both* Philip *and the Eunuch, and he Baptized him, and when they were come up out of the Water: upon which place.* *Acts* 8. 36.

Calvin saith, *We see what fashion the Ancients had to administer Baptisme; for they plunged the whole Body into the Water: The use is now saith he, that the Minister casts a few drops of Water only upon the Body, or upon the Head.* Calvin.

Rom. 6. 4 A Fourth Scripture we shall mention, is *Rom*, 6. 4. *Buried with him in Baptisme, where the Apostle elegantly alludes to the Ceremony of Baptizing in our death and Resurrection with Christ.*

Cajetan. *Cajetan* upon the place. saith, *Thus we are Buried with him by Baptisme into death: By our Burying he declares our Death from the Ceremony of Baptisme; because he who is Baptized is put under the Water, and by this carries a similitude of him that is Buried, who is put under the Earth Now because none are Buried but dead men, from this very thing that we are Buried in Baptisme, we are assimulated to Christ buried, or when he was Buried,*

Tilenus. *Tilenus* in his disputation, *P.* 886, 889, 890. *A learned Protestant Writer gives a most remarkable Testimony in the Case: Baptisme, saith he, is the first Sacrament of the New Testament instituted by Christ in which with a most Pat and Exact Analogy between the Sign and the thing signified, those that are in Covenant are by the Minister washed in Water. The outward Rite in Baptisme is Threefold, 1. Immersion into the Water; 2. Abiding under the Water; 3. Resurrection out of the*

the Water: The form of Baptisme, viz. Internal and Essential, is no other then the Analogical proportion which the signs keep with the things signified thereby: For the properties of the Water in washing away the defilements of the Body, do in a most suitable similitude set forth the efficacy of Christs Blood in blotting out of sins; so dipping into the Water doth in a most lively similitude set forth the mortification of the old man, and rising out of the Water, the Vivication of the new, The same plunging into the Water holds forth to us that horrible Gulfe of Divine Justice, in which Christ for our sins sake (which he took upon him) was for a while in a manner swallowed up. Abiding under the Water, how little a while soever, denotes his descent into Hell, even the very deepest of lifelesnes, while lying in the sealed and guarded Sepulchre, he was accounted as one dead: Rising out of the Water, holds out to us a lively similitude of that Conquest which this dead man got over Death, which he vanquished in his own Den, (as it were) that is, the Grave. In like manner therefore (saith he) it is meet, that we being Baptized into his Death, and buried with him, should rise also

with him, and so go on in a new Life, Rom. 6. 3, 4. Col. 2. 12.

Bish. Jew Bishop *Jewel* in his Apology, *P.* 308. *Brings the Council of Wormes, determining the manner of Baptisme,* viz. *That the dipping into the Water is the going down into Hell, (or the Grave) and that the coming out of the Water, is the Resurrection.*

And most remarkable is the Testi-
Mr. *Bax.* mony that Mr. *Baxter* himself gives to this Truth, wherein he also owns the changing of the Ceremony in his third Argument against Mr. *Blake*, in these words, *viz.*

Quoadmodum, To the manner saith he, *it is commonly confessed by us to the Anabaptists, (as our Commentators declare) that in the Apostles time the Baptized were dipped over head in Water; and that this signifieth their profession both of believing the Burial and Resurrection of Christ, and of their own present renouncing the World and Flesh, or dying to sin, and living to Christ, or rising again to newness of Life. or being buried and risen again with Christ, as the Apostle expoundeth in the forecited Texts of* Col. 2. *&* Rom. 6. *And though, saith he, we have thought it lawfull*

full to diſuſe the manner of dipping, and to uſe leſs Water; yet we preſume not to change the uſe and ſignification of it: So then he that ſignally profeſſeth to die, and riſe again in Baptiſme with Chriſt, doth ſignally profeſs ſaving Faith and Repentance; but this do all they that are baptized according to the Apoſtles practice. Thirdly, from the uſe of the Ancients, and the confeſt Change thereof, ſince this Rite of dipping in Baptiſme is confirmed.

Daille on the Fathers 2*d.* Book, *P.* 148. ſaith, *That it was a Cuſtom heretofore in the Ancient Church, to plunge thoſe they baptized over Head and Ears in the Water, as* ſaith he, *Tertullian in his Third Book de Cor. Mil. Cyprian in his* 7. *Ep. P.* 211. *Epiphanius Pan.* 30. *P.* 128. *and others teſtifie. And this, ſaith he, is ſtill the practiſe both of the* Greek *and the* Ruſſian *Church at this day, as* Caſſander de Bapt. P. 193. *And yet, ſaith he, notwithſtanding this Cuſtom, which is both ſo Ancient and ſo univerſal, is now aboliſhed by the Church of* Rome; *and this is the reaſon (*ſaith he*) That the* Muſcovites *ſay, that the* Latines *are not rightly and duly Baptized; becauſe they are wont not to* *Daille.*

use this Ancient Ceremony in their Baptisme.

Walfrid Strabo. Walfridus Strabo de Reb. Eccles. *Tells us, that we must know, at the first Believers were Baptized simply in Floods and Fountains.*

Mr. *Fox.* Mr. *Fox* tells us in his Acts and Monuments, *Part.* 1. *P.* 138. out of *Fabian* Cap. 119, 120. *That* Austin *and* Paulinus *did in the 7th. Century Baptize here in* England *great multitudes in the River* Trent, *and the River* Swol; *where note by the way, saith Mr.* Fox, *it followed there was no use of Fonts.* The like also as you'l here after find, *Germainus* and *Lupus* the two *French* Evangelists, did in the fifth Century Baptize multitudes in the River *Allin* near *Chester.*

Hierem. Pa. Con. *Hieremias Patr.* of *Constantinople ad Thelo. Witebergenses Resp.* 11. *C.* 4. saith, *The Ancients Baptized not by sprinkling the Baptized with Water with their hands, but by Immersion, following the Evangelist, who came up out of the Water; therefore did he descend, which must needs be Immersion, and not Aspersion.*

Zepperus

Zepperus de Sacramentis, *from the Annotation and Etymology of the word it doth appear what was of old the Cuſtom of adminiſtring Baptiſme, which though we have changed into ranſiſing or ſprinkling.* *Zepperus*

Dr. Taylor *in his Rule of Conſcience, B. 3. C. 4. P. 644, 645. The Ancient Church did not in their Baptiſme ſprinkle Water with their Hand, but did Immerge; and therefore we find in the Records of the Church, That the Perſons to be Baptized were quite naked, as it is to be ſeen in many places, particularly in the Myſtagogy Chat. of St.* Cyril, *and many others.* (as you have before in the ſecond Chapter of this Part from *Voſſius* P. 133.) Dr. *Tayl.*

And this of Immerſion was of ſo ſacred an account in their eſteem, that they did not eſteem it lawfull to receive him into the Clergy, who had been only ſprinkled in Baptiſme as the Epiſtle of Cornelius *to* Fabianus *of* Antioch, *Euſeb. lib. 6. c. 43. It is not lawfull that he who is ſprinkled in his Bed by reaſon of ſickneſs, ſhou'd be admitted to Holy Orders, doubting whether ſuch a ſprinkling ſhould be called Baptiſme.*

And therefore Magnus *in his Epistle questions, whether they are to be esteemed right Christians, who are only sprinkled, and not dipt in Water.*

And that *Chrysostome* saith, *That the old man is buried and drowned in the Immersion under Water; and when the Baptized Person is afterwards raised up from the Water, it represents the Resurrection of the new man to newness of life.*

And therefore concludes, that the contrary Custom being not only against Ecclesiastical Law, but against the Analogy and Mystical signification of the Sacrament, is not to be complyed with.

Marq. of Worcist The Church of *Rome* confesseth by a Learned Pen, the *Marques of* Worcester *in his* Certam Relig. *That she changed dipping the Party Baptized over Head and Ears into sprinkling upon the Face.*

Until the Third Century we find not any that upon any consideration did admit of sprinkling. The first we meet with is *Cyprian*, in his Epistle to *Magnus*, *Lib.* 4. *Ep.* 7. where he pleads *for the Baptizing of the sick by sprinkling, and not by dipping or pouring, called the Clinical Baptisme*, Magdib. Cen. 3. Ch. 6.

What Clinical Baptisme.

6. P. 126. *As also for the sprinkling of new Converted Prisoners in the Prison House*: And which by degrees afterwards they brought in use for sick Children also, and then afterwards all Children.

Aquinas, *Scotus*, and others of the Schoolmen *conclude, that dipping is most agreeable to the Institution*; *but admit that in case of necessity*, viz. *when either many are to be baptized, scarcity of Water, or sickness, and weakness, they may sprinkle.* Voſſius, *P.* 38.

All which Arguments from the *Genuine Sence* of the *Word*, Nature of the *Ordinance*, Uſuage of the *Ancients*, were excellently inculcated by the learned Dr. *Tillotſon*, in a *Sermon* Preached at his *Lecture* in *Michaels Cornhill London*, *April* 15. 1673. from *Rom.* 6 4. *Therefore We are buryed with him by Baptisme into Death*, proving from thence, That Dipping or plunging was the proper Ceremony and Rite in the Ordinance; and how *naturally Arguments* did *ariſe* from that *Sign* in Baptiſme, to inforce *Holineſs* and *Mortification* the thing *ſignified* thereby.

Object. But the word βαπτίζω, which you so much stand upon, signifies if not to sprinkle, yet not only to dip and overwhelme, but also to wash, as *Mark* 7. 4. The washing of Hands, Cups, Pots, Vessels, Beds, and Tables, which we hope you will grant may be done without dipping or plunging in Water.

Answ. That Baptisme in a sence is washing I no ways doubt; for you cannot dip a thing, but you may be said to wash it; therefore in allusion hereto, 'tis said, *Acts* 22. *Arise and be baptized, and wash away thy sins*, and Tit. 3. *The washing of Regeneration*, and Heb. 10. *Bodies washed with pure Water.* And so in dipping of Clothes they wash them. And so here by dipping of unclean Hands, Pots, Cups, Vessels and Beds; for Tables are not there, the word being κλινή, which as in your Margent signifies a Bed, but never a Table, [as a Learned Critick observes] they are also washed.

Object. But Hands, Cups Vessels and Beds may be washed, though not dipt.

Answ.

Answ. It is true they may (though not from this Scripture, the word being Βαπτιζμος) for though all dipping is washing, yet all washing is not dipping in a proper sence, (for Water sprinkled or poured upon a thing, may be so called in an improper sence) though it is a very unusual thing so to deal with unclean Hands, Beds or Vessels: And I presume you will account her but a Slut, and give her no thanks for her pains, that having unclean Hands, Vessels, Beds, or Clothes to wash, doth only sprinkle or pour a little water upon them, as though that would serve the turn; and doth not our familiar experience tell us, that to dip our dirty hands in Water, rinsing them, is the most effectual way to wash them, and that sprinkling or pouring a little water will not do the business. Therefore are we to take washing here in this 7. *Mark* 4. to be dipping in a proper sence as the word imports, and as most agreeable to known Custom and Use; for neither the word λέω to wash, nor χέω to pour, ῥαντίζω to sprinkle, are ever taken to dip or baptize; nor is the word Βαπτίζω simply taken for washing, by pouring or sprinkling that I can find.

The divers washings mentioned *Heb.* 9.10. may well be explained from *Lev.* 1.9,13. & 6.27,28. & 15.6. *Exod.*30. 19. to be such as was done by baptizing in water, not sprinkling with, or pouring water upon.

And in the 2 *Kings* 5.10. the Prophet bids *Naaman go and wash in Jordain seven times*, and accordingly Ver. 14. 'tis said in obedience hereto, and in explanation of that kind of washing the Prophet intended, *he went and Baptized himself seven times in Jordain.*

Therefore for any to shun the proper true Genuine sence, and build a practise upon an uncouth, indirect, unusual, and at best an Allegorical sence, is no other then as the Proverb is, To leave the Kings High way, and to take Hedge and Ditch

And besides, if you will follow the Allusion, do you not wash all that is unclean, whether of Hands, Cup, Vessel, or Bed; but the whole man is all unclean, every Member, and every Part, therefore all and every Part ought to be washed, and not the Head and Face only, as you expect to have all your sins washed away, and every Member cleansed by Faith in Christs Blood; As well

well as in this Figure, to repreſent that as every Member hath lived to ſin, ſhould here alſo die, be buried, raiſed and quickned ſpiritually with Chriſt, in firm aſſurance of Chriſts Reſurrection, and confident expectation of the whole mans being to be raiſed and glorified in the Reſurrection of the Juſt. And to which purpoſe we have *Dr.* Goodwin, M. *Good. in his ſupport of faith*, P. 54. *very excellently*, viz. *That the eminent thing ſignified and repreſented in Baptiſme, is not ſimply the blood of Chriſt, as it waſheth us from our ſins; but there is another repreſentation therein of Chriſts Death, Burial and Reſurrection in the Baptized, being firſt buried under water, and then riſing out of it, and this is not in a bare conformity to Chriſt, but in a repreſentation of a Communion with Chriſt in that his Death and Reſurrection: Therefore it is ſaid, (We are buried with him in Baptiſme) and wherein we are riſen with him, &c. And moreover, here it is that the anſwer of a good Conſcience, which is made the inward effect of this Ordinance of Baptiſme,* 1 Pet. 3. 21. *Is there alſo attributed to Chriſts Reſurrection, as the thing ſignified and repreſented in* Baptiſme, *and as the cauſe of,*

of that anſwer of a good Conſcience, even Baptiſme doth now alſo ſave us, &c.

As for the Cavils of *unſeemlineſs* and *hazarding* of health to the *weak*,; they are as the fruits of Carnal wiſdom, unbelief, and ſhunning the Croſs, ſo no other then to reproach the wiſdom of Chriſt, that ſo ordained, and himſelf ſo practiſed, telling us that (however the world may call it undecent) that it is a comely thing therein to follow him in the fulfilling of Righteouſneſs. And as for that of unſeemlineſs they that have or ſhall ſee the decency of the Practiſe, will ſufficiently vindicate it from ſuch a Calumney, and be able to convince Mr. *Baxter*, or any other Cavilers of their unchriſtian ſlanders of that kind (already touched.) And for hazard of Health to the Weak, the Conſtant, Known Experience doth amply refute that vain Imagination and Suggeſtion.

CHAP.

CHAP. V.

wherein you have an account of several Mischiefs, Absurdities, and Contradictions that are justly to be charged upon the Practise.

I. BY its *altering* Christs *Order* in the *Commission*, Mat. 28, 19. where in *teaching* Repentance and Faith, are required always to *precede* or *go* before Baptisme, which this makes to *proceed* or *follow* after altogether.

II. By its *changing* the *Subjects* of Christs appointment, *viz.* *Men* and *Women* of *Knowledge* and *Understanding* capable to Evidence Faith and Repentance for *ignorant unconverted* Babes that know neither good nor evil, their right hand from their left.

III. By frustrating all the *Holy* and Spiritual *Ends* of the Ordinance which you have before at large, *viz.* to be a *Sign* of present Regeneration, a dying, burying, and rising with Christ, to be the

the answer of a good Conscience, to be a mutual *stipulation* or contract *then* and *there* entred into betwixt *God* and the *Party*, as well as a visible *entrance* into the Church, all which as applyed to a poor *Ignorant Infant*, are but *mock-shews*, and utterly *insignificant* and *invalid*

IV. By its *inverting* the *Order* and manner from *dipping* the whole Man, into *sprinkling* or *pouring* a little Water upon the Head or Face, contrary to the *Sence* of the Word, *Nature* of the Ordinance, and constant *Usage* of the Primitive times, as confest by *Parties* themselves, obliging thereby the Administrator to tell *a lie* in the name of the Lord, saying he doth *Baptize*, when he doth but *Rantize*.

V. By *introducing* so much *Error* and false *Doctrine* into the world, *viz.*

1. That it was to *take* away *Original* sin.

2. To work *Grace* and *Regeneration*, and to effect Salvation by the *Work done*

3. That it was an *Apostolical Tradition*.

4. That Children have *Faith*, and are *Disciples* of Christ.

5. That

5. That all Children of *Believers* are in the *Covenant* of Grace, and *federally* Holy.

VI. By defiling and polluting the Church, *viz.*

1. By bringing false *Matter* therein, who are no Saints by Calling, being neither *capable* to perform duties, nor enjoy *Priviledges*.

2. By laying a foundation of much *ignorance* and *profaneness*.

3. By *confounding World* and *Church* together which Christ hath *separated*, bringing the World into the Church, and turning the Church into the World.

VII. By *introducing* and *establishing* many *Humane Traditions* and *Inventions* of Antichrist together with it; as *Gossips* or *Sureties*, *Bishoping* or *Confirmation*, *Chrysme*. *Exorcisme*, *Configuration*, &c. prophaning thereby so solemn an Ordinance, taking Gods name in vain, and making his Commandments void.

VIII. By being such a make-bate, such a Bone of Contention, and that amongst themselves too that own it, as well as with those that oppose it: For what Divisions and Sub-divisions are

there

there amongſt them both, as to Subject, Time, Order, Circumſtances, what endleſs ſtriſes about *Womens baptizing*, and whether Baſtards, or the Children of Apoſtates, Heathens, or Excommunicated perſons ſhould be baptized.

IX. By being an occaſion to ſtir up much bitter *hatred, wrath, ſtriſe, enmity* and *perſecution* againſt thoſe that oppoſe it. Oh how have they been loaded with *Calumney* and *Reproaches* as the vileſt of *Men*, and how in all Ages have they been followed with *Stripes*, *Impriſonments*, *Confiſcations*, yea *Death it ſelf*, as the Hiſtorical Part informeth you.

X. By *confirming* hereby the whole *Antichriſtian* Intereſt, as made good in the Preface.

Abſurdities. XI. By uſhering in great Abſurdities, *viz.*

1. That perſons may have *Regeneration* and *Grace* before Calling.

2. That Perſons may be viſible *Church-Members* before *Converſion*.

3. That Perſons may *Repent*, *believe*, and be Baptized, and ſaved by the *Faith* of *another*.

4. That

4. That *Types* and *Shadows* are profitable, after the Antitype and Subſtance is come, introducing thereby the Legal Birth-priviledge, the Carnal Seed, the Typical Holineſs, the National Church, *&c.* to the reviving Judaiſme, and outing Chriſtianity.

5. That the better to exclude believers Baptiſme, new Church-Covenants are invented to enter into the Viſible Church by, inſtead thereof, eſpecially amongſt thoſe that own Infants Baptiſme, yet deny them the right of Church-Membership.

XII. By the manifold *Contradictions* that attend the Practiſe. *Contradictions:*

1. By aſſerting, that Baptiſme is a *Symbol* of preſent *Regeneration wrought*, and yet apply it to ignorant unconverted Babes, ſo uncapable of regeneration, as *Jam.* 1. 18. 1 *Pet.* 1. 23. *Joh.* 1. 12, 13. And alſo well defin'd by Dr. *Owen* in his *Theo. l.* 6. *c.* 4 *p.* 480. viz. *To be a Renovation, new Creation, Vivification, opening blind Eyes, raiſing from Death to Life*, &c.

2. That it truly figures and repreſents a Death, Burial, and Reſurrection, and yet do nothing but ſprinkle or pour a little Water on the Face.

3. That

3. That *Faith* and *Repentance* is required in Persons to be baptized, and that it is *ridiculous*, yea *impious* and *prophane* to do it without, and yet *confess* that Children, to whom they apply it, have *neither*.

4. That it is the declaration of the Spiritual *Marriage*, the stipulation that is mutually entred into *betwixt God* and the *Believer*, and yet assign it to *Subjects* as uncapable of either, as Stocks or Stones, Bells or Church-walls, that yet Antichrist makes capable Subjects thereof, as well as Infants.

5. That the Baptismal Covenant enters into the Visible Church, and yet deny the Church-Members the Priviledges thereof, or seperate from them without any warrantable cause shew'd, or orderly proceeding either against them, or they that do own them as such.

6. That *seperate* from *Rome* as the false *Church*, and yet own their *Baptisme* the Foundation Stone thereof: And others that pretend *seperation* from National and Parish *Churches*, and to disown the baptizing the Children of all

all, good and bad, with the sinful Ceremonies attending it, yet if Papist or Protestant either, upon their Termes tender to their fellowship, they are received without Renouncing their sinfull Baptisme and performing it in the way they judge right.

7. That they own the Doctrine of Perseverance, and disown falling from Grace, yet baptize all the Children of Believers, because they conclude them in the Covenant of Grace, yet afterwards teach them Conversion, and in Case of unbelief reject them as Reprobates.

And to all which you may familiarly add by your daily observation, which Chapter we shall conclude with these high expressions of Dr. *Tayler*, in his *Lib. Pro. P.* 244. *And therefore whoever will pertinaciously persist in this opinion of the Pædobaptists, and practice it accordingly, they pollute the Blood of the Everlasting Covenant: They dishonour and make a Pagentry of the Sacrament: They ineffectually represent a Sepulture into the Death of Christ, and please themselves in a Sign without effect, making*

Dr. Tayl

making Baptisme like the Fig Tree in Gospel, full of Leaves, but no Fruit; and they invocate the Holy Ghost in vain, doing as if one should call upon him to illuminate a Stone or a Tree.

CHAP.

CHAP. VI.

Wherein the nullity and utter inſignificancy of Infants Baptiſme is made appear.

THat it is no way ſafe for any to reſt contented with that Baptiſme which they received in their Infancy, may appear, becauſe ſuch their Baptiſme is a meer nullity, an inſignificant nothing, in reſpect to the New Teſtament Ordinance of Baptiſme, and the reaſon is plain, becauſe there is that wanting in it which is ſo eſſential to true Baptiſme.

Neither right matter nor form.

For firſt, there is as the right *Subject* of Baptiſme wanting, ſo the true External form is wanting alſo, as practiſed with us: For the *External form* as before ſhewed is not ſprinkling or pouring a little Water upon the Head or Face, but a dipping the whole perſon under *Water*, and raiſing him up again, to figure out death, burial and Reſurrection, as before.

If

If then *matter* and *form* be wanting, which is *Essential* to its *being*, it must needs be a nullity, for what is more essential to the being of a thing then matter and form, and how is it possible to define Baptisme, or any thing else, where they are wanting; and which is such a difficiency in that or any thing else that makes it a non-entity, or a meer nullity.

Object. But 'tis said there was the right words of Baptisme, it was done in the name of the Father, Son, and Holy Spirit.

Answ. So there was also in baptizing of *Bells* and *Churches*, which in your judgment is so far from making it a right *Ordinance*, the true Subject being wanting, that it is no less then a prophanation thereof, and a miserable taking of the name of God in *vain.*

And farther to demonstrate and illustrate this point, you know it is generally owned, that Baptisme is no other then our mystical *Marriage*, as being the *solemnization* of a *mutual* consent and *striking* of a Covenant (the

essen-

ssentials of Marriage) betwixt Christ
nd a believer, as Mr. *Baxter* Mr. *Bax.*
ully owns and *acknowledges* in his
. Argument to Mr. *Blake*, saying,
I conclude, Christ hath appointed no Baptisme, but what is for a visible Marriage of the Soul to himself, (as Protestants saith he ordinarily confess) therefore he hath appointed no Baptisme, but for those that profess to take Jesus Christ to be their Husband, and to give up themselves to him as his Spouse.

Now *mutual consent* in Marriage is so essential an *Ingredient*, that without it there is no Marriage, being as *Beza* saith, *the formal cause thereof*, because only *Consent makes the Marriage*, as saith the Lawyers; so that if there should be only the consent of one Party, it is but like a bargain wherein only one side is agreed; for as well known there is *no Covenant*, where no *Consent*.

And just so it is in the Case of Infants Baptisme; for if you dip an *Infant* without *Consent* or *Understanding*, (that indeed is capable of neither) it no more makes Baptisme then a bargain, a bargain, though one side only be agreed, or if made with an Infant, or an Idiot,

diot, or then a forc'd bed is lawfull Matrimony; for as Mr. *Baxter* before ingeniously confesseth, That for persons to be baptized without such a profest Contract, is a Baptisme not of Christs appointment, and that being done without *Repentance* and *Faith*, is an impious *prophanation*, yea *ridiculous* saith Mr. *Calvin*, as before.

And in Confirmation of this weighty point of *nullity*, we are yet farther beholding to Mr. *Baxter*, who is pleased in his Christian Directory amongst the many Cases of Conscience to give us the discussion of this, and which in P. 817. you'l find managed after this sort, *viz.*

Q. 41. Are they *really* baptized, who are baptized according to the *English Liturgy*, and *Canons*, where the *Parent* seemeth excluded, and those to consent for the *Infant* which have no power to do it?

Answ. I find (saith he) some puzled with this doubt, whether all our *Infants Baptisme* be a meer *nullity*, for say they, the outward washing without *Covenanting with* God, is no more Baptisme

ſiſme then the Body or Corps is a Man, the *Covenant* i. the chief eſſential part in *Baptiſme*: And he that was never entred into *Covenant* with God, was *never Baptized*. But Infants according to the *Liturgy* are not entred into *Covenant* with God, which they would prove thus. *They that neither ever Covenanted by themſelves, or any authorized perſon for them were never entred into Covenant with God*; (for that is no act of theirs which is done by a ſtranger that hath no power to do it) but *&c.* ——— That they *did it* not themſelves, is *undeniable*: That they *did it not* by any perſon impowred by God to do it for them, we prove; firſt becauſe God fathers are the perſons [*by whom*] the Infant is ſaid to *promiſe*; but God-fathers have no *Power* from God, 1. Not by *Nature*, 2. Not by *Scripture*. Secondly, becauſe the *Parents* are not only *included* as *Covenanters*, but *poſitively excluded*, 1. In that the whole Office of *Covenanting* for the Child from firſt to laſt is laid on others; 2. In that the 29 Canon ſaith, [*No Parent ſhall be urged to be preſent nor admitted to anſwer as God-father for his own Child*] by which the Pa-

sent is excluded: Therefore our Children are all unbaptized, to which he is pleased to answer to this purpose:

Mr. *Bax.* *Answer.* That though the *Parent* be absent, who yet may if he please be silently *present*, yet his *consent* is *supposed*, because he *chooseth* the *Sponsors*, and *gives* the Minister *notice* before hand; and though my judgment be, that they should be the *principal Covenanters* for the Child *expressly*, yet the want of that *expressness* will not make *us unbaptized persons.*

Now whether Mr. *Baxter* herein hath not most amply confirmed, and not at all answered the Scruple, let all men judge.

For first, if it be so as scrupled, and by him not denyed; 1. That the *entring Covenant with God*, is to the *Essential part* of Baptisme, that without *it*, *is it* not.

2. That Children *cannot.*

3. That the Sureties (either by the Law of God or Nature ought not.

4. That the Parent by the *Canon Law* must not.

How then is it possible, (which our learned Casuist would impose upon us) that a *Parents* supposed *Consent* can create

ner, a power in another to do a thing, which neither the Law of God nor Nature enjoyns, or approves.

And therefore have we not good and substantial *ground* from this Argument to *conclude*, That for as much as Children by the Liturgy are baptized without any *covenanting* with God, either by themselves or others, (authorized by God thereto) therefore their Baptisme, is a meer nullity.

And as to his saying, [*Dictator* and *Oracle like*] that a Parent hath a *Covenanting Power* for his *Child* inherent in him, and which he may *confer upon another*: It is but begging the *Question* in both *parts*, and no less then *opposing* the *Canon*, but especially a contradicting the whole *Current of Scripture*.

As to the *Humane invention of Gossips* or Sureties for Children and Bells, *&c.* you have before at large treated of, both as to their Original and Use; and also how sinfull and ridiculous by the Bishop of *Downe*, P. 91, 92.

Which Chapter therefore I shall conclude with the words of Mr. *L.* a person of great learning and moderation, as generally esteemed in his book of Baptisme, upon this Point, *P.* 359. And

the Patrons of Baptisme I hope will pardon me, if what *Chamier* affirms of Baptisme, not given by a right Minister, I with more Equity and Reason affirm here. *That it is not a Sacrament, but a rash mockery or deceiving, by no means to be endured in the Church.*

CHAP.

CHAP. VII.

Wherein there is an account of some eminent witness that hath been born against Infants Baptisme from first to last.

THE first we shall mention is that excellent Testimony *Tertullian* bore against it, upon the first appearance of it in the 3. *Century*, in his Book *de Baptismo Cap.* 18. Wherein he dissuades from the practice by such like Arguments as these, *viz.* *Tertul.*

First, From the *mistake* of the Scripture usually brought to *enforce* it, which was afterwards called the Scripture Canon for Baptisme, *viz.* Mat. 19. 14. *Suffer little Children to come to me, and forbid them not, for of such is the Kingdom of Heaven*, &c.

It is true saith he, the Lord saith, Do not forbid them to come to me. Let them come therefore while they grow Elder, while they learn, while they are taught

why they come, let them be made Christians when they can know Christ.

Secondly, From the *weightiness* of the Ordinance which ought not to be trifled with: *For*, saith he, *they that do understand the weight of Baptisme, will rather fear the attaining it, then the deferring it.*

Thirdly, From the sinfulness of such a Practice: *So rash*, saith he, *to give such Holy things to Dogs, and to cast such Pearls before Swine, and so readily to partake of other mens sins.*

Fourthly, From the *absurdity* of it, *To refuse to commit Earthly and Secular things to their trust by reason of their incapacity, and yet to commit to, and intrust them with Heavenly and Spiritual things.*

Fifthly, From the folly of exposing of Witnesses, *who by death may not only frustrate their Promises but be disappointed through the evil disposition of them they so largely undertake for*, Mag. Cen. 3. c 6. 125.

Sixthly, From the consideration that the Adult were the only proper Subjects of Baptisme, because, saith he, *Fasting, Confession, Prayer, Profession, Renouncing the Devil and his Works,*

works, is called for from them. Coron. Mil. 124.

The Witness Born by the Donatists.

THe second we shall mention is the Witness that the Novations and Donatists gave against it, as *Austin* 3. and 4. Books against the Donatists doth demonstrate, wherein he manageth the Argument for Infants Baptisme against them with great zeal, enforcing it by several Arguments, but especially from Apostolical Tradition, and cursing with great bitterness they that should not embrace it. 2. *Novations & Donatists Austin.*

And therefore *Osiander* in his *Epit. Cen.* 16. *P.* 175. saith, *That our modern Anabaptists were the same with the Donatists of old.* *Osiander*

And *Fuller* in his Ecclesiastical History, *l.* 5. *p.* 229. saith, *That the Anabaptists are the Donatists new dipt.* *Fuller.*

And in farther Confirmation thereof, Pope *Innocent* I. the first Institutor and Imposer of Infants Baptisme, did

banish this People (called *Catharists*) out of *Rome*, as *Socrates* l. 7. c. 9. We put the *Donatists* and *Novatians* together, because they did so well agree in Principle, as *Crysp.* French Hist. P. 17. [out of *Albaspinaus* upon *Optat. Milevitanus Observat.* 20.] telleth us, saying, *That they hold together in the following things, viz.*

Socrates.

Crysp.

First, *For purity of Church-Members, by asserting, that none ought to be admitted into Churches, but such as were visibly true Believers, and real Saints.*

Secondly, *For the purity of Church-Discipline, as the Application of Church Censures, and keeping out such as had Apostatised or scandalously sinned.*

Thirdly, *They both agreed in asserting the Power, Rights and Privileges of particular Churches, against Antichristian incroachments of Presbiters, Bishops and Synods.*

Fourthly, *That they baptized again those whose first Baptisme they had ground to doubt.*

Eckbert. *Eckbertus* and *Emericus*, two great oppofers of the *Waldenses*, for denying Baptisme to Children, (as afterwards you'l find) do assert, *That the new Ca-*

thari

chari or Puritans, (which they called the Waldenses) do conform to the Doctrine and manners of the old Cathari, viz. the Novatians.

And Paul Perin in his History of the Waldenses, tells us, That the Fratricelli, or little Brethren, another name given to the Waldenses, were time out of mind in Italy and Dalmatia, and were the Offspring of the Novatians persecuted and driven from Rome about 400. and who for their purity in Communion, were also called Cathari. Perin.

And as for Cassanders Reason in his Epistle to the D. of Cleve, why the Donatists did not disown Infants Baptisme, mentioned also by Mr. Cobbet, I conceive hath no weight at all in it, viz. because the 6 Concil of Carthage decreed, That all that returned from the Donatists, should be received into the Catholick Church without Rebaptisation, though Baptised in Infancy; which is but a supposition at best that they might be baptized in Infancy, or they might not, and consignifie nothing against all the former Evidences.

Obj. But the Novatians and Donatists were by Popes and Councils

cils adjudged and dealt with as Hereticks.

Answ. So were the *Waldenses*, as you l hear none more, and so have been the *Christians* in all ages, therefore all that have been so Censured, ought not so to be *esteemed*; *Paul* himself *tells* us; That in the *way* they called *Heresie*, so worshiped he the God of his Fathers. And indeed what part of the purest Gospel way and worship has escaped this Censure.

Neither doth it follow, if Christians should erre, or mistake themselves in some things, that therefore they must be rejected as Hereticks in others.

I could enumerate several grosse errors and mistakes of *Austin* himself, (their great opposer) as they are recorded amongst his *Nævi*, must he therefore be esteemed a Heretick.

But as to the *Novatians* and *Donatists*, (so much one in principle and practice) however adjudged by Popes and Councils, I cannot find they were other then a very Holy People, especially the Novations, whose great Crime was, that they presst after purity in worship, and to separate, as you have

have heard, from Antichristian defilement, & therefore called *Puritans* or *Cathari*, concerning whom *Socrates*, *Scholasticus* speaks so honourably, and so largely vindicates from the Calumnies cast upon them, defending them to be a holy, zealous, sincere, faithfull people.

The Witness born by the Ancient Britains.

3. *Britains.*

THe next we shall mention, is that witness we find born by the Old *Britains*, (of whose *Antiquity* and *Purity* in *Christianity*, you have a more particular *account* in the following History) who having as you will find, received the *Christian Doctrine* and *Worship* from the *Apostles* time, did entirely keep thereto, cleaving to the *Scriptures*, utterly renouncing all *Romish Traditions*, and *Superstitions*, especially the Remains of them, that after the *Roman* and *Saxon* invasions, inhabited *Wales*, to whom *Austin* the *Monk*, the *Legate* of *Pope Gregory* about the year 604. did address in two Assemblies

blies, that he procured upon the Borders of *Wales*, to engage them as he had done many of the *Saxons*, to embrace the *Romish* Rites, especially in *Christening Children*, and *keeping Easter*. But in as much as they utterly refused to be *seduced* by him therein: he not only threatned their ruine, but accomplished the same in a short time after.

Fox: Concerning which Mr. *Fox* in his *Martyrology*, P. 153, 154. 1. Part, tells us, *That* Austin *having charged them to Preach with him to the* English, *and that they should among themselves form certain Rites and Usages in their Church, especially for keeping their* Easter-*Tide, and Baptizing after the manner of* Rome, *and for which he quotes* Bede, Polichron, Huntingdon, Jornalenses, *and* Jeff Monmouth, *and* *Fabian.* Fabian, 5. *Part Ch.* 119. &c. *Fabian* expresseth himself thus, *Fol.* 125. *Part* 5. viz. *Then he said to them, since you will not assent to my Hests generally, assent you to me, especially in three things. The first is, that you keep Easter in due form and time as it is Ordained. The second, that you give Christendome to Children. And the third, that you*

Preach

Preach to the Saxons, *as I have exhorted you: And all the other debate I shall suffer you to amend, and reform amongst your selves; but saith he they would not thereof.* To whom then *Austin* spake and said, *That if they would not take Peace with their Brethren, they should receive War with their Enemies: And if they disdained to Preach with them the way of Life to the* English *Nation, they should suffer by their hands the revenge of Death*; and which *Austin* accomplisheth accordingly, by bringing the *Saxons* upon them to their utter ruine, as you will hear afterwards at large. And thereupon saith *Fabian*, *That Faith that had endured in* Britain *for near* 400 *years, became near extinct through all the Land.*

And that the Churches in *Britain* did oppose the baptizing of Infants, and assert and practice that of Believers, is farther manifest by these following Arguments.

1. Because as you'l find in the History, that they received the *Scriptures*, the *Christian* Faith, *Doctrine* and *Discipline* from the *Apostles* and *Asiatick* Churches, who had no such thing as the

the baptizing of Infants amongst them, as you have largely heard.

2. Because it appears they so fully *preach*, and faithfully adhered to the *Scriptures* both for *Doctrine* and *Discipline*, wherein no such thing is to be found, as also you have understood, and as is confest.

3. Because they did so vehemently reject *Humane* Traditions in the Worship of God, especially all *Romish Innovations*, *Rites* and *Ceremonies*, this as before undeniably appearing to come from *Rome*: Ordination and Imposition.

4. Because *Constantine* the Great, the Son of *Constance*, and the famous *Helena*, (both eminent *Christians*) born in *Britain* in the year 307. was not baptized till he was aged, as before; a clear proof, that the Christians in *Britain* in those days did not baptize their Children.

5. Because of the *Correspondency* and *Unity* that were betwixt the *French Christians*, after called the *Waldenses*, and them, who had *Colledges* like them, communicated in the *Ministry* with them, both in preaching and baptizing, viz. *Germanus* and *Lupus*, two famous

French

French Men, sent for to help against the *Pelagian* Heresie, who were not only usefull and serviceable to suppress that error, but were Instrumental to convert many, and did Baptize great Multitudes amongst them upon confession of Faith in the River *Allin* near *Chester*.

And lastly, another Argument why they did not baptize Children in *Britain*, because *Austin* himself, the *Roman* Emissary, was himself so raw and ignorant in the Rite, when he came first into *Britain*, as appears by that Question, which he amongst others writ from thence to Pope *Gregory* to be resolved in, *viz.* how long the baptizing of a Child might be deferr'd (there being no danger of death) in his 10th. Interogatory, *Ex decreto Greg.* 1. *Lib. Concil. Tom.* 2.

The Witness born by the Waldenses.

4. *Waldenses.*

THe next we shall produce, is the most eminent *Testimony* that was born by the *Waldenses*, those *French Christians*, who are so very famous in *Story*, for the defence of the Gospel against Antichristian Usurpations, that the learned *Usher* in his Book of the *state* and *succession* of the Christian Church, doth trace its succession through them in a *distinction* from, and *opposition* to that of the *Papacy*, the *Romish* Church, and who amongst other of Christs *Ordinances*, (that they defended and witnessed too, to death and banishment, and bonds) that of *Baptizing Believers* in opposition to that of *Infants*, was you'l find by plentifull Evidence none of the least.

Leaving the *History* of this famous People, as to the *Names* they are known by in Story, their *Original*, *Growth*, *Excellency*, and *Suffering*, till the *Conclusion*, we proceed to demonstrate to you what witness they

they gave unto this great truth, in the particulars following, viz.

1. In their publick *Confession* of faith.

2. In the particular *Witness* that some of their principal men bare thereto.

3. In the more general *Witness* born by the Body of the People, as appears by Decrees of Councils, the Decretal Epistles, and General Edicts given forth against the whole Party for the same.

4. In the Footsteps that we find thereof in the several Countries, where they have heretofore Imprinted the same.

The

The first is the Witness we find hereof in their publick Confessions of Faith, viz.

1. *In their Confessions of Faith. P. Perin*

IN their Ancient Confession of Faith bearing Date 1120. Article 13. *They say We acknowledge no other Sacraments but Baptisme, and the Supper of the Lord*, P. Perin 87.

And in Article 28. of another Confession. *That God doth not only instruct us by his word, but has also Ordained certain Sacraments to be joyned with it, as a means to unite us unto, and to make us partakers of his benefits, and that there are only two of them belonging in Common to all the Members of the Church under the New Testament, viz. Baptisme and the Supper of the Lord, Morland. 1. B. Ch. 4. 67.* And in another very Ancient Confession of Faith,

Article 7. *We do believe that in the Sacrament of Baptisme, Water is the Visible and External Sign which represents unto us that (which by the Invisible*

the virtue of God operating) is within me, viz. The Renovation of the Spirit, and the mortification of our Members in Jesus Christ, by which also we are received into the holy Congregation of the People of God, there protesting and declaring openly our Faith and amendment of Life, P. Perin P. 89.

Vignier in his *Ecclesiastical History*, *Vignier.*
faith, They expresly declare to receive the Canon of the Old and New Testament, and to reject all Doctrines which have not their foundations in it, or are in any thing contrary unto it. Therefore all the Traditions and Ceremonies of the Church of Rome *they condemn and abominate, saying she is a Den of Thieves, and the Apocaliptical Harlot*, Usher P. 374.

And in their Ancient Confession, Article 11. *We esteem for an abomination, and as Antichristian all Humane Inventions, as a trouble and prejudice to the liberty of the Spirit; and in their Ancient Catechisme you have these further Principles about Tradition and Humane Inventions, as you find them in* P. Perin de Doct. de Vaud. Liv. 1. 168, 169 *When Humane Traditions are observed for Gods Ordinances, then is he wor-*

worshipped in vain, as the Prophet Isa. affirmeth, Ch. 19. And our Savior himself alledgeth, Mat. 15. And which is done when Grace is attributed to the External Ceremonies, and Persons injoyned to partake of Sacraments without Faith and Truth.

But the Lord chargeth us to take heed of such false Prophets, to separate, avoid, and withdraw from them, Mat. 16. 6. to the 23. Psal. 26. 5. 2 Cor. 6. 14. 2 Thes. Rev. 18. And ——

In their Ancient Treatise concerning Antichrist, writ 1120. They say they attributes the Regeneration of the Holy Spirit unto the dead outward work, Baptizing Children into their Faith, and teaching that thereby Baptisme and Regeneration must be had, grounding therein all his Christianity, which is against the Holy Spirit, P. Perin Lib. 3. 267.

The second is the Witness we find born hereto by several of their most eminent leading men.

2. *By their leading Men.*

He first we begin with is the famous *Beringarius* of *Turain* in *France*, one of their *Barbes*, as *Merland*.

1. *Beringarius.*

Who in the 11. Century did so earnestly and learnedly oppose Transubstantiation, and other Popish Innovations, and for which he was persecuted above 30. years, by no less then five Popes, *viz.* *Leo* the IX. *Nic.* II. *Alex.* II. *Greg.* VII. and prosecuted by the desperate persecuters, *viz.* *Guitmund*, *Algerius*, *Fulbertus*, *Hildebrand*, after *Greg.* VII. and *Lanfrank* Archbishop of *Canterbury*, and Sentenced in no less then four Councils, as the *Magdeburgs* tell us, *viz.* The 1st. *Lateran*, the *Vercellane*, the *Thurene*, and 2d. *Lateran*, 2. Cen. 11. P. 434, 436, 437.

Who

Who with his Witness against the real presence doth also testifie against the other of *Baptizing* of Children.

The *Magdiburg Cent.* 11. *Ch.* 5. P. 240. tell us, *That* Beringarius *did in the time of* Leo *the* IX. *about the year* 1049. *publickly maintain his Heresies, which they set down to be denying Transubstantiation, and Baptisme to little ones*, under five Heads, which *Lanfranck* Archbishop of *Canterbury*, in his Book called *Scintillaris* answers at large; and as to that of his denying Infants Baptisme, he answers by saying, *he doth thereby oppose the general Doctrine and Universal consent of the Church*, P. 243.

Cassand. *Cassander*, in his Epistle to the Duke of *Cleve*, saith, *That* Guitmund *Bishop of* Averse *doth affirm, that with the real presence in the Eucharist, he did deny Baptisme to little ones, though not the latter so publickly as the former, knowing (as he saith) that the Ears of the worst of men would not brook that blasphemy.*

In the *Bibliotheca Patrum*, Printed at *Paris*, P. 433. *It is Recorded*, *That* Durandus *Bishop of* Leodienses, hearing that *Henry* I. King of *France*, had called a *Council* to *suppress* the Heresies of

Durand. Epistle to H. 1.

Bishop of *Anjou*, and *Berringarius* of *Turionenses* writes a large Epistle to him to this purpose; first to applaud his wisdom in the calling of that *Council* to *suppress* those pernicious *Doctrines* of the old *Heresies* now modernly revived, which had filled all Ears through *France* and *Germany*.

Then Secondly, mentions the same to be, first, the affirming the *Eucharist* to be not the real *Body*, but a Shadow and Figure rather of the Body of Christ; and Secondly, the denying, and as much as in them lay the *destroying* the Baptisme of *Infants*.

Then Thirdly, shews the necessity of the Councils severity against them; especially against the Bishop of *Bruno*, whose influence in his Capacity might be of so evil *Consequence*, and therefore adviseth, that they should not be suffered so much as to speak in the *Council*; and lastly, endeavours to confute the said opinions, *viz.* the first from several Authorities of the Ancients, as *Leo*, *Ambrose*, *Hilary*, *Cyril*, *Basil*, and the second concerning Infants Baptisme, from a single quotation out of *Austin* against the *Donatists*, *Lib.* 4. which Epistle you have at large in the said *Bib. Pat.* Mr.

M. Clark. Mr. *Clark* in his *Martyrology*, tells us, *That God raised up* Berringarius, *who boldly and faithfully Preached, and witnessed to the Truth against the* Romish *Errors; whereupon the Gospelers were called* Berringarians *for about* 100 *years after.*

Math. Paris saith, *That* Berringarius *had drawn all* France, Italy *and* England *to his opinion*, 1087.

D. Usher. Dr. *Usher* tells us in the Succession of the Church, *P.* 252. out of *Thuanus*, *That* Bruno *Archbishop of* Treyers *did expel several of the* Berringarian *Sect, that had spread his Doctrine in several of those Belgick Countries, and that several of them upon Examination did say, That Baptisme did not profit Children to Salvation, as (saith he) the Author of the Acts of* Bruno (*found in the Lord* Carews *Library of* Clapton) *doth testifie.*

But as to *Beringarius*, it is objected and said, That he did recant and revoke his opinion, as appears by the Recantation it self Recorded by *Gratian.*

Crispin. To which I answer in the words of a learned Man expressed in *Crispins French* History, fol. 91. *That if he did through* frailty

frailty recant and deny the truth, it was no other then Peter *did before him, who yet repented of that evil, and so did* Bertingarius *too.*

And write against his own Recantation, so violently extorted from him; for most conclude he lived some time after, and dyed in his former profession, a man of great worth and goodness, as his Epitaph by his Scholar Heldebert *Bishop of* Tryers *discovers, mentioned by* Malmsbury, *P.* 114.

Vir vere sapiens & parte beatus ab omni,
Qui Cœlos anima corpore ditat humum,
Post obitum vivam secum, secum requiescam,
Nec sciat melior sors mea sorte sua.

He was a Man was blest on every part.
The Earth hath his Body the Heavens his Heart.
My wish shall be that at that my end,
My Soul may rest with this my Friend.

The second eminent Witness we meet with amongst the *Waldenses*, was
P. Bruis the famous *Peter Bruis* of *Tholouse*, another of their renowned *Barbes*, who publickly and most successfully Preached the Gospel in that City, and the Provinces round about it for about 20. years, who for his opposing the Doctrines of the Church of *Rome*, was *apprehended, imprisoned*, and *burnt* in the Fields of St *Giles* near *Tholouse*, about the year 1136. whose Doctrines and Positions, for which he suffered, we have Recorded by the *Magdeb. Cen.*
Osiander. 12. 843. and *L. Osiander Cent.* 12. 262. And amongst which we find these about *Baptisme*; *First, That Infants are miserably to be saved, nor to be baptized by the Faith of another, all being to be baptized, and expect to be saved by their own proper faith.*

Secondly, That Baptisme without proper faith saves not.

These two Positions, Osiander (the *Lutheran*) *have no Error in them, the Papists being rather to be condemned, who deny Infants to have proper faith.*

Thirdly, *That little Children that are under age, and without understand-*

ing, that are brought to Baptisme, are not saved thereby.

Fourthly, *That those that are Baptized in their Infancy, after they are come to understanding, are to be Baptized again, and which is not to be esteemed Rebaptisation, but right Baptisme.*

These two saith *Osiander are Heretical & Anabaptistical.* Cen. 12. l. 3. p. 262.

All which, with his assertions about Transubstantiation, worshiping of Images, Purgatory, *&c.* are distinctly and at large answered, by *Peter Cluniensis*, whereof the *Magdiburgs* do give a particular account; And also you have the said *Peter* (writing to three Bishops in *France* about this time) saying, *That neither Temples nor Altars are made by these People, neither are Crosses worshipped, but rather broken, and trodden underfoot; the Mass esteemed an abomination, and that the benefits of the living did not profit the dead, &c. And that this Heresie of the* Petro Brusians *was received in the* Gallia Norbonenses, *complaining that the People were Rebaptized, the Churches, Altars and Crosses prophained, Flesh eaten in Lent, yea upon Good Friday it self.* Peter Cluniens.

This *Peter Bruis* was supposed to have written the Treatise of Antichrist, whereof you have some account in the History, and so eminent and worthy a Person, that for many years the *Waldenses* were called *Petro Brusiani*.

Arnold. The next we shall mention is the famous *Arnoldus*, or rather the *Arnoldistes*, there being three of that name.

Pridieux The first, viz. *Arnoldus* of *Brixia*, was in the second *Lateran* Council with Peter Bruis *Censured for the Heresie of rejecting Infants Baptisme, Church-buildings, and the Adoration of the Cross.* Prid. Introduct. to Hist. Latin Councils, P. 23.

Usher. The said *Arnoldus* was in the year 1155. as saith *Usher* out of Gerhohus, *at* Rome *put to death, being first hanged, then his Body burnt, and his Ashes flung into* Tyber, *least the People of* Rome *following his Doctrine, should adore him.*

Another eminent Man of this name, (and one of the *Waldensian Barbes* also) whom *Eckbertus*, as *Usher* tells us, P. 292. *calleth the Arch-Catheri or Puritans, met with two of his Associates, viz.* Marcellius *and* Theodoricus, *who with*

him

him managed a publick diſpute at Cologne, *againſt one* Eckbertus, *were burnt*, Arnold, *and Eight more of his Diſciples at* Cologne, *Auguſt* 2. 1163. *And* Theodoricus *and* Marſeilyus *afterwards at* Bunna *near* Cologne. Eckbertus *ſaith, That the Principal Argument they brought againſt Infants Baptiſme, was Chriſts Commiſſion,* Mat. 28 19. Mark 16. 15, 16.

We read alſo of another *Arnold*, who in the time of *Honorius* II. 1124. was burnt at *Rome* for witneſſing againſt the Pride, Pomp, and Luxury of the Prieſts, as *Prid.* in his Introduction, and *Baronius* in his *Anals* 1124. *Balaus* ſaith he was an *Engliſh* Man.

The *Waldenſian* Sect were alſo called *Arnoldiſts*, as Biſhop *Uſher* and *P. Perin* tells us after their names.

Another eminent Perſon we meet with, witneſſing to this great Truth, was one *Henricus*, a great *Friend* and *Collegue* of *P. Bruis*'s, whoſe Doctrines and Poſitions are alſo recorded by the *Magdiburgs*, under 11. Heads; the firſt whereof *was den ing Baptiſme to Children*. Cent 12. 843. which *Bernard* at large endeavours to anſwer, and confute, telling us, That Infants *Henric.* *Bernard.*

are to be baptized upon the Faith of the Church.

The same *Bernard* in his Epistle to *Hoddefonsus*, Earl of St. *Giles*, saith, *The* Henrici (for so they called his followers) *did deny Holy days, Sacraments, Churches and Priests, complaining that the Children of Christians were excluded the Life of Christ, whilst they denyed them the Grace of Baptisme, and not suffered them to partake of Grace and Salvation thereby.*

Cassand. *Cassander* in his *Epistle before his Book of Baptisme*, saith, *that* Peter Bruis, *and* Henry *his Disciple and Colegue, were great Propagators of the Error of denying Baptisme to little ones, affirming that it did only belong to the Adult.*

Thirdly,

Thirdly, in the Witness born not only by some particular men, but by the Body of the people, as appeareth by Decrees of Councils, decretal Epistles, and Edicts given forth against them, as well as the Testimony of many learned Writers.

By the People themselves suffering for the same.

DR. *Usher* out of the *Fragments of the History of* Acquitane, *written by* P. Pithao, P. 81, 82. tells us, *That in the time of* Robert *King of* France, *that they of* Acquitaine *and* Tholouse, *(principal places of the* Waldenses*) did deny Baptisme (*for so they called denying Baptisme to little ones*) the Sign of the Cross, the real presence in the Eucharist, and other Rites of the Church, and that many of them were Sentenced by Council and burnt.* *Dr. Ush.*

Dr. *Usher* also tells us out of *Papir. Masson* in his *French Annals*, *That*

14. *Citizens of* Orleans *in the Reign of King* Robert, *were convicted of the same Heresie, for denying baptismal Grace, and the real presence, and were all burnt alive, and that the names of three of the chief of them were* Herbert, Lisiois *and* Stephen.

Dr. *Usher* tells us, *That in the time of the Emperour* Henry II. 1017. *many of this Sect were about* Mediolanenses *fined and banished as he tells us*, Antonius *in his History*, 2. Tit. 15. Chap. 23. informeth.

And also out of *Radulp. Ard Homil.* tells us, *That in* Germany, *under the Reign of* Henry IV. *about* 1054 *several of this People, whom they called the* Manichean *Sect, (and the Reason of it you will understand afterwards,) did inhabit the Country of* Aquenses, *who denyed Baptisme, and the Sacrament of the Altar.*

P. Leo IX. Pope *Leo* the IX. in his Decretal Epistle to the Bishop of *Acquitaine*, (a *Principal Place* of their abode) about the yeare 1050. Commandeth, that no Young Children should be Baptized, because of Original sin.

Pope

Pope Gregory VII. decreed 1070. That their young Children whose parents are absent or unknown, should according to the Tradition of the Fathers be Baptized.

Bernard Abbot of *Clarevel*, in the 12 Century, in his 66. Sermon in *Cantic.* complained, *That the* Cathari *did deride them, because they baptized Infants, and pray'd for the dead, and asserted Purgatory; and that the Soul as soon as it departed out of the Body, went to Salvation or Damnation.* *Bernard.*

Eckbertus a great Dr. about the same time, in his Sermon against the *Cathari*, saith, *That they say concerning the baptizing of Children, that through their incapacity it nothing profited them to Salvation, and that Baptisme ought to be deferred till they come to years of discretion, and that then only they ought to be baptized, when they can with their own mouths make a profession of Faith, and desire it; and which he largely endeavours to confute in that Sermon.* Bib. Pat. 2. Tom. fol. 199. 106. *Eckber.*

Erbrardus another great Dr. of this time, saith, *That the* Cathari *do deny Baptisme to Children, because they want understanding*; and therefore *Erbrard*

spends his 6. Chapter to confute them; the Title of which is, *Children which cannot speak ought to be Baptized*; and concludes thus: *By this therefore we find that we ought to call little ones to faith by Baptisme.* Bib. Pat. Tom. 4. P. 1108.

Ermengendus. *Ermengendus*, another great writer of this Age, in his Book *contra Waldenſes*, proves Infants Baptisme (which he ſaith they deny) by two Scriptures, namely *Mat.* 19. 14. *Suffer little Children to come to me, &c.* And 1 Cor. 15. *Baptized for the dead*; whence he thus reaſons: *If they of old baptized the Living for the Dead, for their Eternal Salvation, though they neither received it, nor were capable thereof; how much more doth the faith of the Goſſips avail for Spiritual Grace and Salvation, in the baptizing the perſons of the little ones themſelves* Bib. Pat. Tom 4.

Dr. Uſh. Dr. *Uſher* in his foreſaid Book of the Succeſſion of the Church, P. 292. tells us *one of Decretal*, Lib. 3. Tit. 6. c. 10. That *Pope* Alexander the III. in the Turonenſian *Synod*, held 1163. touching the Albigenſes, made the following Canon, viz.

To

To damn that Heresie, that had so infected as a Canker, all those parts about Gascogne, *requiring the Clergy of every sort to give their utmost diligence to detect and suppress it, and to require all upon penalty of Excommunication, not only to refuse harbouring of them, but to avoid all civil Communion and Converse with them; and if taken by any Catholick Princes, that they be Imprisoned, and their Goods and Estates confiscated.* Alex III Turonensian Canon.

And in as much as multitudes under pretence of sojourning together in one Mansion house, (which was very much the Custom of the *Waldenses* to do) *do under that Colour carry on their Errors in such Cohabitations, that all such Conventicles should diligently be searched out, and if found, to be proceeded with by Canonical severity.*

And further the said Dr. *Usher* tells us out of *Hovedens Annals*, fol. 319. *That the said Pope* Alexander III. *did in the year* 1176. *The better to extirpate the Albigenses, send a Cardinal and three Bishops, as Commissioned Inquisitors against them, under the names of the* Cridentes, Lyonists, Patrinos, Bonhomes, *or* Manichees, (*of the Reason of* Hoved.

which names you will understand afterwards) with a Creed to put to them, for the better discovering of them, in which these following are some of the Articles, viz. We believe we cannot be saved except we eat the body of Christ, and which is not so, except Consecrated in a Church by a Priest: We believe that none are saved, except they are baptized; and that Children are saved by Baptisme, and that Baptisme is to be performed by a Priest in the Church, Hovend. Annals 319. 6.

Inquisitors Creed.

In the same year Pope *Alexander*, calls another *Gallican* Council, to convince and condemn the *Albigensian* Heresie.

Alex. III *his Canon in the Gallican Council.*

In the Third Canon, whereof they say they do convince and judge them of Heresie for denying Baptisme to Children, or that they are to be saved thereby, *urging Arguments from Christs dying for all, and from the Circumcising of Infants of old, for their baptizing, and affirming, that the Faith of the Godfathers is sufficient to baptize upon, &c.* which you have at large in the Book of Decretals.

Two

Two years after, as saith *Mat. Paris*, viz. 1178. *Cardinal* Chrysogonus, *is sent Inquisitor to suppress the Heretickes about* Tholouse, *that had evil Sentiments about the Sacraments, in which Inquisition many of them were persecuted, and amongst the rest* Roger *disordres.* *Mat. Paris.*

Also the same Pope *Alexander* III. in the year 1179. *In the general* Lateran *Council condemns the* Waldensian or Catharian *Heresie*; *and in the* 27. *Canon Anathamatiseth the* Cathari, *&c. dwelling in* Gascogne, Albi, *and other Parts about* Tholouse, *and amongst the rest of their Heresies, for denying Baptisme to Children, and for their contempt of all the Sacraments*, Decret. *Alex. III his Canon in the Lateran Council.*

Favin in his History of *Navarre*, P. 250. saith, *That the* Albegois *do esteem the baptizing of Infants superstitious.* *Favin.*

In the year 1181. *P. Lucius* held his general Council at *Verone* in the time of *Fred. I. wherein the* Albigensian *Sect and Heresie were damned, and Anathamatized under the names of* Cathari, Patrini, Humiliati, *poor people of* Lyons, Arnoldists, *for daring to Preach without Apostolical Approbation, or mission publickly or privately, and for teaching* *P Lucius his Canon in the Verone Council.*

ing otherwise about the Eucharist, Baptisme, Confession, Marriage, and other Sacraments of the Church, then the Church of Rome *Preacheth and observeth,* Decret. Lib. 5. Tit. 6. de Hæret. c. 11. 126. *confirmed by* Urban *the* III. 1185. Cœlestin. 3. 1192. *In* 3. 1200. *as* Favin Hist. P. 290.

P. Innocent III. *his Decretal Ep.*

Pope Innocent *the* III. *about the year* 1199. *writes his Decretal Epistle to the Bishop of* Arles, *(the principal City in Provence) respecting the* Albigensian *Sect, to which* Barronius *in his* Annals *writes this Preamble, and which is also exprest by* Spondanus in his Epitome, 981. 1199. viz. *Amongst the* Arlatenses *were Hereticks, (*saith he*) who excluded Infants from Baptisme, counting them uncapable of that Heavenly Priviledge: Therefore did* Innocent *write this excellent Epistle to the Arch Bishop of* Arles, *to confute and confound them; which he recites at large (as it is also found both in* Gratian, *and the Book of the Decretals.*

Wherein having given many Arguments to inforce the baptizing of Infants, he makes this Decree, *viz.* That since Baptisme is come in the room of Circumcision; therefore now alone

alone the Elder, but also the young Children, which of themselves neither believe nor understand, shall be Baptized, and in their Baptisme Original sin shall be forgiven them.

And then after the Epistle, *Baronius* adds, *This* Innocent *writ in a time of great Immergency concerning the Sacrament of Baptisme, which, saith he, the poor People of* Lyons, *those* Albigensian *Anabaptists did deny.* *Baronius*

After this he sent a great number of Fryars in imitation of the *Albigensian Barbes* to go up and down those Countries to preach and dispute amongst them; *Dominicus*, *Benedict*, and *Francis* being in the Head of them. Then after them many *Legates*, and Inquisitors upon Inquisitors; after them a *Crusado* of Armed Men, which he supplyed from time to time from all *Parts*, and *continued* a bloody *War* against them all his dayes; but yet could neither vanquish nor suppress them; who by the help of strong Allies, the Kings of *England* and *Spain*, Earl of *Tholouse* and *Foix*, were enabled in a defensive way to maintain the War against his mighty *Armies* that came against

gainst them, a Hundred Thousand at a time; and by which means as Dr. *Usher* observes, *P.* 266. *That as the persecution about* Stephen *by that dispersion, proved much for the furtherance of the Gospel in other Parts of the world, so was it here; for those that were not so fit for the War, went up and down with more freedom into most Parts of* Europe, insomuch that *Æneas Silvius*, afterward Pope *Pius* the II. in his 16. Chap. confesseth in these words. *Nec ullius vel Romanorum, Pontificium Decreti, vel Christianarum armis deleri potuisti.* That neither the Decrees of Popes, nor Armies of Christians could exterpate.

Usher.

Æneas Silvius.

Having produced to you so much Evidence to this Point, I conceive it not unseasonable before I proceed further, to present to you what I meet with from Mr. *Baxter* upon it, who in his plain Scripture Proof, *p.* 257. is pleased to tell us, *That for his part he cannot find in his small Reading, that any one Divine, or party of men, did certainly oppose or deny Infants Baptisme, for many Hundred years after Christ.*

Mr. *Bax.*

And

And again, p. 261. *That the World may now see what a Cause you put such a face upon, when you cannot bring the least proof so much as of one Man, (much less Societies, and least of all godly Societies) that did once oppose or deny Infants Baptisme from the Apostles dayes, till about Luthers time.*

And yet farther, p 266. *I am fully satisfied, that you cannot shew me any Society (I think not one man) that ever opened their mouth against Baptisme of Infants till about 200. years ago, or thereabouts, which confirms me much that it is from the Apostles time, or else some one would have been found an opposer of it.*

Though with what Evidence and Truth these confident assertions, and severe reflections are made, (in respect to what hath, and is farther to be said hereto) is recommended to his own, and the consideration of the impartial Reader.

And Mr. *Cobbet* in. p. 200. saith, *That the Doctrine of Pædobaptisme was never ex professo, opposed by any Orthodox Church or Christian in time of old as far as I can learn.*

Lastly

By their Disciples in several Countries.

Lastly from the footsteps we find of this Truth in the several Countries and Places, where the Waldenses *had heretofore Imprinted it, as appeareth by the following Instances.*

1. Germany.

1. FRom what we find hereof in *Germany*, where (by what you will find hereafter) the *Waldenses* were so conversant, that their itinerant Ministers could Travel *through* the whole Empire, and *lie* every night at a friends House. *Du Plessis* in his Mystery of *Iniquity*, P. 403. saith, *They are spread abroad in* Germany *and* France, *so that their footsteps are to be discerned throughout the course of History.*

Du Plessis

In which Countrey we find, yea and and in most parts thereof, Multitudes of this perswasion down to the 16. Century; as may appear not only by the oppositions made against those perswasions, by the Popish Party, but by the

the Protestants also; witness not only the writings of *Baronius*, *Cassander*, *Eckius*, *Gretserus* in contradiction and contrary thereto; but the several Canons of the Council of *Trent*, and the Catechisme of Pope *Pius Quintus*, respecting that of Infants Baptisme, printed and annexed with the same Decrees to be read in every Parish (by the Popish.

But by the several disputations, writings, and opposition made by the Protestant party also; yea, and that from those that were called chief of the reformation, *viz.* by *Regius* at *Ausburg* about 1516. *Luther* in *Saxony* 1522. *Micarius* in *Thuringia* 1525. *Zwinglius* in *Switzerland* 1529. *Brentius* in *Swevia* 1530 *Calvin* at *Geneva* 1537. *Junius* about *Limburg* and *Heidlburg* 1570. and *Multitude* of *Anabaptists* in *Basil*, *Ulme*, *Ausburg*, against whom *Oecolampadius disputed*, 1527. 29. As *Clark* in his Lives, and their respective works manifest.

Anabaptists in all parts in Germany.

Whereby it is evident they had a being in those parts before *Luthers* time; for it cannot rationally be supposed, that they should all of a sudden be so spread over so great a Territory

as

as the upper *Germany*, and therefore cannot be concluded to be other then the Remains and Offspring of those that the *Waldenses* had instructed in those times.

2. *Hollan.* But in the next place we do not only find them in the upper, but lower *Germany*, being spread all over the *Low-Countries*.

Cassand. reports well of Anabaptists. *Cassander* in his Epistle to the Duke of *Cleve*, tells us, *That the Anabaptists of the Belgick and lower* Germany, *are followers of* Menno Simonis, *and since of* Theodoricus, *in both whom were Tokens of a godly mind, and whose Disciples seem to err more out of ignorance then malice, and therefore*, saith he, *are more worthy an amendment, then persecution and perdition.*

Anab. cald Mennists from Menno. From the said *Menno* the Anabaptists in *Holland* are called *Mennists* to this day.

Cloppenb. *Cloppenburg* in his Epistle to his *Gangreave*, saith, *The Troops of Anabaptists that dwell in* Friezland, *although they trouble not the Common Wealth, yet they suffer not the pure reformed Churches to be edified without daily conflicts,*

Beza

Beza in his Epistle to the Gallabelgick Churches at *Embden*, saith, *Many of the Anabaptists are good men, Servants of God, Martyrs of Christ, and our most dear brethren.* Hornbeck p. 364. *Beza's honourable Testimony of Anabt.*

Vossius in his Book *de Baptismo*, fol. 125. tells us, That the learned *Zwingerius* in his Book *de Baptismo*, fol. 63. *did maintain, that Children were incapable of Baptisme through unbelief, and that it did only belong to the Adult.* *The learned Zwingerius maintain for Anab.*

He also tells us, That *Erasmus* of *Rotterdam* himself seemed not much to differ from him, who would have all *Parents either to baptize in Infancy, or to defer it till they were of years, provided that they did carefully educate them in the Doctrine of Faith, and train them up in good Manners.* *Erasmus a favourer of Anabapt.*

Therefore *Bellermine* saith of him, That he was not only a friend to them, but had sowed the Seeds of Anabaptisme. 3. *Bohemia and Moravia.*

In the next place we find, that as P. *Perin* tells us, That the *Waldenses* of old were dispersed, and their Doctrines taught in *Bohemia*, *Moravia*, and *Austria*; so there also till they were expelled by the Emperour about 50 years since

since were several Anabaptist Churches to be found.

Sculter. *Sculterus* in his Annals upon 1528. tells us, *That the Brethren in Bohemia, and many godly Men in that time were Rebaptized, not that they did favour the many Errors charged upon the Anabaptists; but they saw not* (they say) *how otherwise to seperate themselves from the pollutions of the world, not owning a Rebaptisation, because they esteemed the former a meer nullity, and unlawfull*

Anabab. a nick name.

And farther tells us, *That their Martrology mentions, That one of their sufferers in the year 1553. being asked whether he was Rebaptized, answered, That he knew no Anabaptist; for being once baptized, was as much as the Word of God required.*

Dr. Hubmir and Wife Mart. *Balthazar Huebmer* a Dr. in *Waldshoot*, *a great preacher of this way in Bohemia and Moravia, whom* Ossander *calls a Phanatick, and grose Anabaptist, was taken Prisoner with his Wife, by the Emperours command, who was himself burnt at* Vienna *in* Austria, *and his Wife drowned, for Heretick in the year* 1528.

But

But that which is most considerable in the *Account we have to give of* Bohemia, is *what we* meet with in the History of *Bohemia*, writ by *Commenius*, p. 134. who giving an account of the distresses that befell them upon the defeat of *Frederick* by the Emperours Forces at *Prague*, tell us, *That when the Enemy resolved to exercise their cruelty against us, they began the year after the victory with the Anabaptists in* Moravia, *who possessing about* 45. *Houses or Colledges, (many Families dwelling together in them) having all things managed in partnership, in a publick Stock or in common, according to their Custom, lived peaceably under their own Discipline, troublesome or grievous to none, but beneficial to all by their Trades and Callings.*

Comenius Hist. of the Anabapt. of Morav.

Lived in Colledges

They banished, saith he, *these first in the year* 1622. *about Autumn, being forced to leave their Houses, Lands and Vineyards, though the time of Vintage was at hand, and carrying the weaker sort with them in some Hundreds of Carts, went in great Troops into the neighbouring Countries of* Hungaria *and* Transilvania, *where he saith they could find fit Seats for themselves, and whereby*

they

they avoided those evils that were afterto be suffered by us that were left behind. And that these were of the Stock that had been instructed by the *Waldenses* of old, may appear by this Custom of living together in Houses or Colledges, *which was their Custom, as Bishop* Usher *in the state of the Church tells us, p. 292. maintaining themselves by their Manufactures.* And living so together, not only for the benefit, & comfort of their Souls, having the better opportunity for Religious service, eying also that primitive pattern, *Act.* 4. But to free themselves more from observation and persecution, which flocking together from several parts might occasion.

Usher.

4. *Hung.*

In which way upon good information I find they continue together in *Hungaria, Transilvania, Poland*, and some parts of *Germany* to this day.

Concerning whom a *Hungarian* Scholar, that about 5. or 6. years since came from those parts, and had lived amongst them, gave me within a few dayes this particular account; That he himself knew four Colledges of them in those Parts, *viz.* two in the lower *Hungary*, one at a place called *Coselna*, and another at *Turkas Hida*, and in the

upper

upper *Hungary* another famous Colledge in a place called *Saras Patack*, in which Town he himself lived, (as he told me) and knew the People very well, and that there were near 100. *Families* in that *Colledge*, whoare reputed a very *Holy*, *Harmless*, *Innocent* People, and that they do support themselves by their Manufactures, brought into one Joynt-stock, *Eat* altogether in one great *Hall*, *Worship* God together *twice a day*, each several Manufacture, being ranged together both as to their Work-Rooms, Lodgings, and Table in the common Hall, having publick Officers to manage all their Affairs, and Schools for their Children.

In *Transilvania* he saith he knows another, at a place called *Alvinez*. All which, as he saith, are the remains of those that came out of *Moravia* and *Bohemia* about 50 years since. I understand that near *Heidlberg* in the Palatinate, there is another great Colledge, consisting of near 100. Families, and that in *Prussia* there are others of them also. 5. *Transilvania.*

Vossius in his Book *de Baptismo*, P. 177. tells us, That the Ministers in *Transilvania*

silvania do *reject* Infants *Baptisme*, and Baptize *only upon profession*; but he with all saith, That many of them are infected with *Sotinianisme*; though this *Hungarian* Gentleman tells me, That the Colledges are very free from that infection.

6. *Poland* And farther, That this Truth was spread in *Poland* (where the *Waldenses* as you'l afterwards find had much to do) appears from what we find out of *John a Lasco*, the *Polonian* Baron, in his Book *de Sacramentis*, where he tells, That the Anabaptists do *refuse* to *Baptize* their Children, because they neither do *believe* nor *understand* the Spiritual Mystery thereof, and say there is no ground from *Circumcising Children* under the Law, to Baptize them under the Gospel; because say they there is a *Command* for the one, and none for the other; and that God had other wayes to save the Children that dyed in their Infancy, then by such external Ceremonies: And that neither by *Circumcision* were Children to be *saved* of old; for then would the *Females* as well as the *Males* have been enjoyned the same, and that it was Gods *Covenant of Grace*, and no *outward Rite*

or

a Ceremony that were to be learned upon to effect the same, to all which as an Enemy to their perswasion, he largely replyes in the said Book. He also in his *Theologia Muscovitica*, P. 157. tells us, That the Ministers of these *Fraternities* in *Poland*, do for the most part live *single lives*, though under no *publick vow* or constraint, admitting marriage to any that desire the same, and that they live very pious lives, as Dr. *Usher*, P. 363.

A further and more particular account of the state of these *Churches* in all these parts, I doubt not shortly to give you, having lately written into *Germany* to a learned and very intelligent person, now (as I hear) writing a History of them.

And lastly in *England* it self, where several of the *Waldenses* (and their Disciples out of *France*, *Germany* and *Holland* had recourse, and) have left us some Prints of their footsteps, *viz. Rainard Lollard*, a famous *Waldensian Barbe*, was an Evangelist sent into *England*, as P. *Perin* and *Morland*, P. 184. and whose *Disciples* were called *Lollards*, and *imprisoned* in that Towre in *Pauls* Church, known by the name of *Lollards* 7. *Engl.*

Towre to this day, and which was a Sect so hated by the Popish Rulers both in Church and State, that they put a Clause into the Oaths of all Magistrates, especially Sheriffs and Parliament Men, utterly to exterpate and root them up, and which form of Oath continued till King *James*'s time.

In *Henry* II. Time, there were 30. of the *Waldenſian* Sect taken at *Oxford*, and marked with a Key in their Foreheads, and every one forbidden to relieve them, whereby they periſhed for want of Suſtenance, as *Holling ſhead* in his *Cron.* and Biſhop *Uſher* in his *State of the Church.*

In *Henry* VIII. Time in the year 1528. Seven *Dutch* Anabaptiſts that came over with *Anne a Cleve*, were apprehended and impriſoned, of whom five bore the Faggot and recanted, and two of them, a Man and a Woman, were burnt in *Smithfield. Stows Cron.* 576.

And again in *Henry* VIII. Time 1535. Twenty Two Anabaptiſts were apprehended, and Ten of them put to Death, *Fox Act. Mon.* V. 2. P. 315.

In

In Queen *Mary's* Time, about the Year 1557. we find Anabaptiſts Impriſoned, giving the following grounds againſt Infants Baptiſme, *viz.* 1. Becauſe Antiſcriptural. 2. Becauſe commanded by the Pope. 3. Becauſe Chriſt commanded teaching to go before Baptiſme, *Fox's Acts Mon.* V. 3. P. 606.

In Queen *Elizabeth's* time, in the Year 1575. A Congregation of *Anabaptiſts* were taken at their Meeting within *Allgate*, Twenty Seven of whom were Impriſoned, and of them Four recanted, Two were burut in *Smithfield*, and the reſt were baniſhed, *Stow's Cron.* 676.

In the 16. Year of King *James* 1618. That excellent *Dutch* Piece called *a very plain and well grounded Treatiſe* concerning Baptiſme, that with ſo much Authority both from Scripture and Antiquity, proves the Baptizing of Believers, and diſproves that of Infants, was printed in *Engliſh*.

Since when (eſpecially in the laſt 30. or 40. years) many have been the Conferences that have paſt, and many the Treatiſes that have been written *Pro* and *Con* upon that Subject, and many have been the Sufferings both in

old and new *England*, that people of that perswasion have undergone, whereby so much Light hath broken forth therein, that not only very many learned men have been convinced thereof, but very many Congregations of Baptists have been, and are daily gathered in that good old way of the Lord, that hath so long lain under so much obloquy and reproach, and been buried under so much Antichristian Rubbish in these Nations.

There are two material Objections that I conceive it will be necessary to obviate, viz. *First, That Concerning the* German *Anabaptists. And Secondly, Concerning some of the* Waldensian *Confessions, that seem to own the Baptizing of Infants.*

The miscarriages of the German *Anabapt. examined and the reproach from thence reflected upon the way removed.*

To the first, What has been more frequent in these latter Times then to reflect some gross miscarriages of some that went under the name of Anabaptists in *Luthers* days, upon the whole profession ever since.

To which I would (say these few things, That take it for granted that things were so as to matter of Fact, that many Anabaptists did prove so horribly *wicked*, as *Spahhamius*, *Sleiden*, *Osiander*,

Slander and others do *report*; yet how *unreasonable* and *uncharitable* would it be to *render* all the people either in those times or since to be *such Persons* also, and to judge an *Error* in the *Principle* from the Error in *Conversation* of some that have *profest* it; for by the same Rule may not the purest State of the Church both in the Old and New Testament be censured and judged, who had their *Chora's*, *Judases*, and *Diatrophes* amongst them: But that others that owned that Principle were Men of another Spirit, both in that as well as former and latter times you have most ample and authentick Testimony from their greatest Enemies; witness that honourable Caracter that *Rainerius* the bloody Inquisitor gives of them in those days, *P.* 14. of those in *France*, *Cassander*, *Bellarmine*, and *Baronius*, P. 22. of those in *Germany* Mr. *Baxter* himself, one of their *severest* Enemies in these Nations, yet hath done himself and his opposites that *Right* as to witness to the *Innocency* of their *conversation*; which you may please to read in his own words, in his Book called *the Defence of the Prin. of Love*, P. 7 viz. That *Anabaptists* are *Godly*

Anabaptists well reported of.

Men that differ from us in a Point ſo difficult, that many of the Papiſts and Prelatiſts have maintained, that it is not determined in Scripture, but dependeth upon the Tradition of the Church. And I know as good and ſober men of that mind, as of theirs that are moſt againſt them, and that he once motioned Tearms of Concord to the Anabaptiſts, and was in as hopefull a way for peace with them, as with moſt others. And in his late large Book called a Chriſtian Directory, he is pleaſed to ſay P. 827. *That Anabaptiſts may not only be admitted to Church Communion, but may be tollerated in their practice alſo.* 1. *Becauſe they agree with us in all Points abſolutely neceſſary to Communion,* 2. *That the Ancient Chriſtians had liberty either to Baptize, or to let them ſtay till Age, as they thought beſt. And therefore* Tertullian *and* Nazianzen *ſpeak againſt haſt: And* Auguſtine, *and many Children of Chriſtian Parents were baptized at Age,* [and if ſo, what greater Argument againſt Apoſtolical Tradition.] *And* 3. *That the Controverſie is of ſo great difficulty, that is in all ſuch Caſes none that differ be tollerated, we may not live*

live together in the World or Church but endlesly excommunicate or persecute one another.

But in the next place I think it will not be unnecessary, being upon this Point, to give you some account from the best *Authors* of the matter of *fact* it self, that has occasioned so much *blunder* in the world; concerning which you must understand there are *two things* especially reflected upon, *viz.* First those many *insurrections* and disturbances that happened in *Isuria* and *Swevia* by times for the space of 22. years, *viz.* from 1502. to 1525. called the Clowns or Rusticks War, wherein *Munzer* and several other Anabaptists were concerned in *Luthers* time. *The Rusticks War.*

And the other, those horrible things that are spoken of to have been in the City of *Munster* in *Westphalia*, from the years 1532. to 1536. by *Jo. a Layden*, *Mathias*, *Gniperdoling*, &c.

As to that of the Clowns *War*, I find in *Baronius*'s Annals, that in the year 1502. there was a Conspiracy of Husbandmen against the Bishops and Capons, which was called the *Rustick League*, which began from two Rusticks, of which Conspiracy the princi- *Baronius.*

pal Article was, That they should *shake* off every *Yoke*, and an *imitation* of the *Helvetians* should recover their *liberty*. Which beginning saith *Osiander*, Cent. 16. P. 94. were the Preludium of that great *sedition* of the Rusticks, which was in its vigour, 1525.

Gnodol. *Gnodolius* in his History of the Rusticks in *Germany* in the year 1525. *Lib.* 1. saith, That in *Swevia*, where they first began, they did openly signifie, that they were not *Gospellers*, nor did flow together for the *Gospels sake*, but because of *Exactions*. The first *Boars* that rose were against Count *Lypsius*, to whom after an infinite number of Rusticks did joyn themselves, crying up *Gospel-Liberty after*, as well as Civil, in both which they were so *opprest*, by their Lords and Bishops (which *Spanhemius* himself, in his *Diatrobe Historia*, refers to *Luthers* Book of *Christian Liberty*, as the occasion taken by them.)

Upon the account of Civil and Religious Liberty.

Bish Jew Bishop *Jewel* in Defence of the Apology of the Church of *England*, Part 4. Chap. 1. Division to *Harding* in his upbraiding the reformation, saying, What became of the Hundred Thousand *Boares* of *Germany*, consumed by

by

by the Sword of the Nobility for that their Sedition and Rebellion? answers him thus. The *Boares* of *Germany*, of whom you speak, for the *greatest part*, were *Adversaries* unto *Luther*, and understood no part of the Gospel, but conspired together, as they said against the cruelty and tyranny of their Lords, as they had done 22. years before in the Conspiracy called *Liga Sotularia*; the partners of which Conspiracy had for their word the Vergin *Mary*, and in honour of her were bound to say five *Ave Maries* every day, and touching those latter Rebels, *Luther* writ against them It is true, *Munzer* was a busie man in *Thuringia*, and stir'd up the people disposed to tumults by reason of oppression.

Papists as well as Protestants ingaged in the Rustick War

Osiander gives us in the 16 Century P. 36, 37, &c. the Twelve Demands of the Rustick comprehending their *Civil* and *Spiritual Liberties*, wherein people of all persuasions concerned themselves; which was no other then their Neighbours the *Swizers* had successively undertaken before them: And had *Geneva*, where they did the like, or any of the famous Men amongst the *Cantons* miscarryed in their attempt, they

Osiander

they, and their Religion too might have fallen under as much obloquy, as the chiefest of those people did in their defeat, which the Papists you find nevertheless do reflect upon the whole Reformation, and that upon as good grounds as the Protestants have since reflected upon the Anabaptists, because there were some of their perswasion concerned in that attempt for freedom.

The first rise of the troubles in Munster.

And as to the other at *Munster* in 1532. *&c.* It is manifest both by *Sparhamius* and *Osiander*, that the first stirs in that City was about the *Protestant Reformation*, the Synod siding with Mr. *Rotomon*, and others of the Ministers against the Papists, and their Bishop and Canons that opposed them to Arms, and this before the coming in of *Jo. Mathias*, and *Jo. Becold* of *Leyden*: In the latter part of the Siege (as they say) monstrous wickedness and villany by horrid Pride, Tyranny, and Luxury in their Communities, was perpetrated by them.

Good ground to question the Munster Stories.

Though I must needs say as to the truth thereof there is good ground to doubt.

First,

First, Because the things are either written by the malicious Papists, their Moral old Enemies, and who have said as bad things of *Luther* and *Calvin* themselves, representing them no less Monsters and Devils then these poor People, just as they used to deal with the *Waldenses* of old, whereof Dr. *Usher* gives us a large account in the State of the Church, or else by some of their most inveterate Enemies the Protestants, who were willing to take up and improve such reports, to blast not only the whole party of the Anabaptists, but their Principles also; against whom they so vehemently contended: And alas! how far good men may be transported by prejudice or malice in this kind, we need not go far for Instances; For if Mr. *Edwards* in his *Gangreene* be to be believed (which it may be other Nations do that have got it) what Monsters of Men hath he represented the Independents and Anabaptists to be: Or Mr. *Baxter* himself to be credited in that horrid Calumney of the Anabaptists, Baptizing naked in these Countries, mentioned *P.* 134. What unnatural Brutes would they be esteemed; by which we may guess, if

Written either by inveterate Papists.

Or envious Protestants.

matter

matter of fact cannot better be told amongst our selves at home, what may we expect of it abroad at such a distance.

Because of the Community of Goods that they always held.

And besides, there was secondly another thing by which people in all Ages took an occasion to *misrepresent* this people, which was found amongst them at *Munster*, and that was that Community of Goods, casting their Estates into one common Stock; which saith *Hornbeck* in his *Summa Controversiarum*, P. 334. was the first thing that *Becaldus* and *Gerardus* endeavoured amongst them in the year 1533. and was the same thing that *Osiander* tells us *Munzerius* did in *Mulhusium* in *Thuringia* in the Rustick Tumults 1524. and no other then the *Waldenses* did so much practice of old in their Communities, and their Disciples do to this day both in *Poland*, *Hungaria*, *Transilvania*, and many parts in *Germany* living in Colledges in that very way, as you have heard, and will understand more thereof in the Historical part, and which Custom they observed partly out of conveniency, and partly out of Conscience, respecting the Example, *Acts* 4. 34. And from hence they took occasion to reproch the *Walden'es*

dens of old, as though with their Stocks and Food they had their Women in common too, and from hence also I perswade my self much of this Clamour of the *Munsterian* business did arise.

But though if it should be taken for granted that some Anabaptists in *Germany* did turn Ranters, and were given up to such desperate Courses as reports of them, can that justly be reflected upon the Principle, and upon the Innocent in other parts of the world, that hate and abhor all such ways and courses.

The other Objection concerning the Waldendensians answer'd

The other Objection as to the *Waldensian* confession in favour for Infants Baptisme: It is very true that Mr. *Baxter*, Mr. *Marshal*, and others bear themselves high against those that assert the *Waldensians*, were against Infants Baptisme from two passages.

The first is in that confession that was presented to *Ladislaus* King of *Bohemia* 1508. by his Subjects, and afterwards presented to *Ferdinand* 1535. Wherein in the 12. Article they say that they teach, That Children are to be baptized unto Salvation, and to be consecrated to Christ according to his word suffer little Children, &c. In answer whereto we need to say nothing

The Confession to K Ladislaus, not by the Waldens.

but

but what is contained in the very Title it self; saying that they were falsly called *Waldenses*, justifying themselves from that aspersion, being not of their Tenents, which you may take in their own words, *viz. Lo petit tropel de le Christians appella per falce nom falsa ment pauvres Ovalles*. *Osiander* tells us, That the professors there were a mixt People, some that only seperated from *Rome* in the business of the Cup, called the *Calextines*. The other the *Hussites* that went farther then they, and the *Thabarites* that were more *thorow* for *Reformation*, & more especially did comprehend those they called the *Brethren* or *Picards*, many of whom did oppose the Baptisme of Infants; but the other two, and the greatest part of the professors in that Nation did own it, as appears by this their profession, which doth not at all *weaken* our assertion, for I presume *it will not* be *denyed*, that all the 45. *Colledges* belonging to *Bohemia* and *Moravia*, containing many Thousands, were of another perswasion, this being of so late a Date as the 16. Century.

Three sorts of professors in Bohemia.

The other is a passage in that piece called the *Spiritual Almanack*, owning that they did *Baptize* their Children; which

which was written, as supposed, by *George Moril* about 1530. one of the Ministers sent by the *Waldenses* of *Provence* to *Oecolompadius*, *Bucer* and *Capito*, to advise with them, being at that time in a very *declining Condition*, and to that degree so, that very many of them could satisfie themselves with going to *Mass*, and other their *Antichristian Abominations* to save themselves, provided they kept their Hearts right with God: For which *prevarication Oecolampadius* in his Letter Dated 1530. and sent them back by *George Morel*, (recorded at large by *P. Perin*) sharply rebukes and condemns them, and for which they promised reformation, and to suite themselves according to the Documents they received from them, which for the most part since they have done, there being little or no difference between the *French* and *German* Protestants, especially those that own *Calvins* way, being most of them shrunk up, (more is the pity) into little more then a bare form; little of the old purity or power being to be found amongst them; which I conceive cannot at all weaken or enervate their old Confession, practice and witness, confirmed with so great

The Waldenses in France much declined from their Pristine purity.

great Authority, and for so many Ages together. Neither would I be thought to assert such a universal Harmony; but that 'tis possible there might be some difference amongst some of them, even in this particular, as there were many differences betwixt the *Calvinists* and *Lutherans*; but I profess to you ingeniously amongst all my search, excepting these two passages of so late a date, I find none.

And I must confess I cannot think it reasonable, that any of them that lived up to their Principles could embrace such a thing; for they were so zealously exact, none more for the Letter of the Scriptures, founding all thereon, and rejecting whatever they found not contained therein, whereas this practise by Confession of all sides is not to be found in the Letter of Scripture, and none more severe rejecters of Traditions, and Popish Traditions also, whereof this is such a principal one. Thus have we gone through the *Waldensian* Story, and witness, evidencing a concurring Testimony to this great Truth from first to last.

By all which you see by plentiful Evidence, that Christ hath not been without

out his witnesses in every Age, not only to defend and assert the true, but to impugn. and to reject (yea even to death it self) the false Baptisme. Insomuch that we are not left without good Testimony of a Series of succession, that by Gods Providence hath been kept a foot of this Great Ordinance of Believers Baptisme even since the first times.

The succession of Believers Baptisme

And in as much as the Ancient *Britains*, and the *Waldenses* have so large a share in this witness, we think it not inconvenient to joyn the History of the Antiquity and Purity of their Christianity hereto.

FINIS.

THE History of *Christianity* AMONGST The Ancient Britains and Waldenses;

Discovering the Antiquity, Purity aud Progress thereof; With their great Sufferings for the same by Popish Antichristian Tyranny and Cruelty.

THe Antient *Britains* and *Waldenses*, having born so early and large a part among the Eminent and Faithful Witnesses that have stood up for *Christ* and his Truths, against *Antichrist* and his Abominations. I conceive, it may neither be unseasonable, nor altogether unacceptable to give you a brief *Historical* account of their *Christianity*, from our best and most approved Authors, whereby it may be manifested, That

the Gospel, and the Truths thereof, did flourish in Power and Purity in these *Western* parts of the World, as received from the purest Times, and were so far from being beholden to the *Romish* Harlot for Gospel Light and Truth, as she lyingly and vain-gloriously boasteth, saying, *Where was your Religion, Ministry, Churches, Ordinances before* Luther? That she hath all along not only been the abominable Corrupter and Contaminater of the *Gospel*, and all the parts thereof; But the malicious and murderous Persecutor of all that have sincerely embraced and professed the same: A Consideration not unworthy the present juncture, wherein so much of her poysonous Infection is so afresh cast about: And which you'l find is no small *Antidote* and *Preservative* the worthy *Usher* prescribes against it, in his excellent Piece called, *The Succession and State of the Church:* Renouncing any the least Succession from *whorish Rome*, but from these faithful Churches.

The filthiness of whose *Fornications*, shall in due time be more and more detected:

tected: & that however ſhe may dream of ſitting ſtill as a Queen and as the Lady and Miſtreſs of the Nations, yet muſt ſhe certainly fall both Mother and Daughter, thoſe that help, and thoſe that are holpen, yea, as a Mill-ſtone into the Sea; for ſtrong is the Lord God that will judg her. When that *Doxology*, *Rev.* 19. 1, 2. muſt be ſung by all the Servants of God, that fear his Name, both ſmall and great, *Alleluiah*; Salvation, and Glory, and Honour, and Power unto the Lord our God. For true and righteous are his Judgments, for he hath judged the great *Whore*, who did corrupt the Earth with her Fornications, and hath avenged the Blood of his Servants at her hand, *Amen. Alleluiah.*

The *Firſt* we begin with is our *Country-men*, the Antient *Britains*, concerning whom little is to be found from their own *Writers*, either before, or ſome *Ages* after *Chriſt*, who either through Ignorance or Sloth, writ nothing; or if they did, were by the *Revolutions* of Time devoured. *Of the* Britains.

The moſt we find is from Strangers, eſpecially the *Romans*, their firſt Con-

querors: Whose *Writings* tell us what a *Barbarous, Salvage* People they found them, with their *Naked Bodies*, and *Painted Skins* (from whence as *Speed* saith, their name of *Britains* came, *viz.* from Brit, *Paint*; and Tain, a *Region.*) And so inhumane, that they offered *Mans Flesh* in their *Sacrifices*, and kept their *Women* in *Common*: But afterwards as the *Gospel* came and prevailed amongst them, they cast away their *Heathenish* Abominations; and which was so sincerely embraced by them, and took such deep *Rooting* amongst them, that they became *Instrumental*, in several Ages, to *Convert*, and *Conquer* their Conquerors to it; *viz.* Both *Romans*, *Saxons*, *Danes* and *Normans*.

Why called Britains.

Of the *Gospels* first Entrance and Progress, we have the following account from the best Authors we meet with; *viz.* The *First* I shall mention, giving any account hereof, is our Countreyman *Gildas*, called by *Balæus*, *Bodonjcus*, or *Sapient*, the best and most Authentick of all the Antient-*British* Historians, who (in his Book called, *De Victoriâ*

Victorio Aurelii Ambroſii) affirmeth, *That* Britain *received the* Goſpel *under* Tiberius *the Emperour, under whom* Chriſt *ſuffered, and that many* Evangeliſts *were ſent from the* Apoſtles *themſelves into this Nation, and that they came firſt out of* France, *about the Year* 63. *and who were the firſt Planters of the Goſpel in this Nation.* And again in his Book called *De Excidio Britaniæ*, ſaith, *That the Precepts of Chriſt, though they were received but lukewarmly of the Inhabitants in general, yet they remained entirely with ſome, leſs ſincerely with others, until the* ninth *year of the Perſecution under* Diocleſian *the Emperour, which was abou* 290. *in the third* Century.

Out of an Antient Book of the Antiquities of *England*, as Mr. *Fox*, p. 139. *Part.* 1. tells us, we find the Epiſtle of *Eleutherius* written to *Lucius*, the King of *Britaine*, Anno 169. [in anſwer to his] recorded; *By which we underſtand, that* Lucius *had embraced the Faith of Chriſt, who wrote it ſeems to* Eluther-ius, *for the* Roman *Laws to govern by, who in his ſaid* Epiſtle, *as you may read at large, you have to this purpoſe*; viz. Eluther-ius *Epiſtle to King* Lucius.

You have received, through Gods Mercy, in the Realm of Britany, *the Law and Faith of* Christ *you have with you within the Realm, both the parts of the* Scriptures; *out of them, by Gods Grace, with the Council of your Realm, take ye a Law, and by that Law, through Gods sufferance, rule your Kingdome of* Britain, &c.

Tertul. *Tertullian* in his Book *contra* Judæos, *There are places of the* Britains (saith he) *which were unaccessible to the* Romans, *but yet subdued to Christ.*

Origen. *Origen* in his *fourth Hom.* on *Ezek.* saith, *The power of God our Saviour, is even with them which in* Britain *are divided from the World.*

Mag. lib. Magdiburg. Cent. 3. Cap. 2. p. 6. *We doubt not to affirm, That the Churches of the Island of* Britain, *did also remain in this Age.*

Balæus. Balæus Cent 1. fol. 37. saith, *That the* British *Churches received the* Nicen *Confession of Faith against the* Arians, *whence it was that* Basil, Chrysostome, *and others of the* Greek *Fathers make such frequent and great mention of the* British *Isles, their reception of the Gospel,*

ſpel, and the Divine ſenſe they had of the Power thereof, that their Churces alſo were exactly conſtituted according to Chriſts pattern.

Jeffry of *Monmouth* in his Book, *de Britanorum Geſtis*, Lib. 8. c. 4. tells us, *That in the Countrey of the* Britains, *Chriſtianity flouriſhed, which never decayed, even from the* Apoſtles *Time*; *amongſt whom*, ſaith he, *was the preaching of the Goſpel, ſincere Doctrine, and living Faith, and ſuch Form of Worſhip, as was delivered to the Chriſtian Churches by the Apoſtles themſelves*; *and that they, even to Death it ſelf, withſtood the* Romiſh *Rites and Ceremonies, and that about the* Year 448 *the* Engliſh Saxons *began to poſſeſs* Britany, *and that about* 593, *they having made a compleat Conqueſt of the* Britains, *began to ſettle their* Heptarchy; *That in* 596 Gregory, *Biſhop of* Rome, *ſent* Auſtin *the Monck into* England, *to bring the* Saxons *into a Conformity to the Church of* Rome: *For as long as the* Britiſh *Churches poſſeſſed the Countrey, they kept themſelves ſound in the Faith, and pure in the Worſhip, Order, and Diſci-* Jeffr. of Monmou.

pline of Christ, as it was delivered to them from the Apostles, or their Evangelists.

That they were great Opposers of the Church of *Rome*, the antient *Barde Taliessyence* in his *Welsh* Verses, recorded by *Bede*, and translated by *Fuller* in his *Ecclesiastical* History, 1. Book, doth testifie, viz.

Taliessyence.

Wo be to the Priest yborne,
That will not cleanly weed his Corne,
And preach his Flock among.
Wo be to that Shepherd, I say,
That will not watch his Fold alway,
As to his Office doth belong.
Wo be to him that doth not keep
From Romish *Wolves his Sheep*
With Staff and Weapon strong.

That about the begining of the *Seventh* Century, *Austin* endeavoured to reduce the *Britains*, as well as the *Saxons*, to a Conformity with the Church of *Rome*; at which time the old *Britains* were principally in *Wales*, where *Bangor* on the North, and *Caer-Leon* on the South were the *two* principal Seats, both for *Learning* and *Religion*; In *Bangor* was a Colledg containing 2100 Christians, who dedi-

cated

cated themſelves to the Lord, to ſerve him in the Miniſtry, as they became capable; To whom was attributed the Name of the *Monks* of *Bangor*. Yet did they no waies accord with the Popiſh *Monks* of that, or the following Age: For they were not reduced to any *Eccleſiaſtical* Order, but were for the moſt part *Lay-men*, who laboured with *their Hands*, married and *followed their Callings*; only ſome of them, whoſe Spirits the Lord fitted and *inclined* to his more immediate Service, devoted themſelves to the ſtudy of the *Scriptures*, and other holy Exerciſes, in order to the work of the Miniſtry: Who ſent forth many uſeful Inſtruments, *Fuller*, Lib. 1. p. 40. *Balæus*, Cent. 1. *c.* 70. Many of whom *Auſtin* got to a Councel he kept about *Worceſter*-ſhire, where he propounded to them the embracing the *Romiſh* Rites, and to join with him in Preaching and Adminiſtring in their way, which they refuſed. Then (as *Rob. Fabian* in his 5*th* Part, *c.* 119. fol. 125. tells us, *He ſaid to them, Since you will not aſſent to my Heſts generally, aſſent you to me ſpecially in* three *things. The* firſt *in your keeping* Faſter-Day *in the* Fabian.

Form and Time as it is ordered. The Second, *That you give Christendome to Children. And the* Third, *That you Preach to the* Saxons, *as I have exhorted you. And all the other debate, I shall suffer you to amend and reform amongst your selves. But*, saith he, *they would not thereof. To whom then* Austin *said, That if they would not take peace with their Brethren, They should receive war with their Enemies; And if they disdained to preach with them the way of Life to the* English *Nation, they should suffer by their hands the revenge of Death: And which* Austin *accomplished accordingly, by bringing the* Saxons *upon them, to their utter ruine. And thereupon*, saith Fabian, *that Faith that had endured in* Britain *for near* 400 Years, *became near extinct throughout the Land.*

An account of the Destruction of that famous Monastery of *Bangor* and those worthy *Christians* inhabiting the same, you have thus briefly from *Humphrey Lloyd*, the learned *Welch* Antiquary, in his *Breviary* of *Britain*, p. 70, 71. as followeth;

Humph. Lloyd.

In Denby-*Shire*, saith he, *near the Castle of* Holt, *is seen the Rubbish and Reliques of the Monastery of* Bangor, *while*

while the glory of the Britains *flouriſhed; In the ſame were* 2100 Monks, *very well ordered and learned, divided into* ſeven *parts, dayly ſerving God, amongſt whom thoſe that were ſimple and unlearned, by their handy labour, provided Meat, and Drink, and Apparel for the Learned, and ſuch as applied themſelves to their ſtudies, and if any thing was remaining, they divided it unto the Poor. That place ſent forth* (ſaith he) *many* hundred *of excellently well learned Men, amongſt whom it alſo vomited forth to the World,* Pelagius. *And afterwards, by the Envy and Malice of* Auſtin, *that arrogant Monck, and the moſt cruel execution of his Miniſter* Ethelfred. *Thoſe worthy Men were deſtroyed, the whole Houſe, from the very Foundation, together with their* Library *(more precious than Gold) was razed down, and demoliſhed by fire and ſword.*

And hence it is manifeſt, that this bloody Maſſacree of thoſe glorious Witneſſes of Chriſt did ariſe from their Chriſtian Courage and Zeal againſt thoſe Antichriſtian impoſitions of the Romiſh *Church.*

The

The History of Christianity amongst the Antient Waldenses.

Of the W ſes.

THe other *Historical* Account we are to give you, is that of the *Waldenses*, that eminent and famous Christian People, who have not only given ſo large a Teſtimony to the truth before treated; but by the Learned *Usher*, and many of our *Proteſtant* Writers, are owned to have been the true Church, and from whom the *Proteſtants* do derive, in Oppoſition to the *Papacy*: Concerning whom, the better to preſerve the ſavour of their precious Memory,

We ſhall obſerve in their *Story*, this following Method, *viz.*

1. Give you an account of their ſeveral Names they are known by *in History*. 2. Their *Original* and *Antiquity*. 3. Their excellent and worthy Converſations, as teſtified by their greateſt Enemies. 4. The Progreſs and Succeſs of the Goſpel in their hands a d the Methods thereof. 5. Their [illegible] W tneſs againſt, and great Sufferings

Sufferings under *Antichrist*, as I have collected them out of the best *Historians*, both of their own and others. Though as to their own Records (as *Perin* and *Morland* inform us) the *Papists* have used no small industry to raze and obliterate, as they have had the opportunity; though in spite of their utmost malice of that kind, Providence hath preserved something from themselves.

First, As to the Names, by which they are known and distinguished in *History*, you will find to be various; *viz.* Sometimes from the Places and Countries of their abode; Sometimes from their Men of Name; sometimes from Reproach and Slander. Their Names in Story.

1. From the Places of their abode, therefore called **Lyonists**, or the poor People of *Lyons*, from that City or County of *Lyons* in *France*. 1. From the places of abode.

Albigenses, from the City *Albi* in *Languedoc*; **Tholouzions**, from the City *Tholous* in the same Province; **Arletenses**, from the City *Arles*, the chief Seat of the Kings of *Burgundy* in *Provence*; **Picards**, from *Picardy*; **Lumbards**, from *Lumbardy* in *Italy*; **Gazars**, either from a City, so call-

in

in *Languedock*, or from the word of disgrace, signifying *Execrable*.

2. From their principal Leaders.

Sometimes by some of their *Principal Leaders*; as **Waldenses**, as many suppose from one *Waldo* a Citizen of *Lyons*; though others suppose upon another account, because they were so called long before his time, as appears by the Book of *Claudius Seiscelius* a Councellor to *Charles* the Great, in the 8th *Century*, who mentions them by that Name, in his Book *Adverf. Waldenses*, who though a good man, and in many things holding with them, yet in some things against them, which was 260 Years before *Waldo*'s time.

Beringarians.

Sometimes they are called **Beringarians**, from the famous *Beringarius*, one of their *Barbs*, or Elders; sometimes **Petro Bruisians**, from that worthy Martyr *Peter Bruis*; sometimes **Arnoldists**, from *Arnold*, another eminent *Barb* and *Martyr*; sometimes **Henericans**, from *Henericus*; sometimes **Josephists**, from *Joseph*; **Lolards**, from *Lolard* another of their eminent *Barbs*.

3. From *Nick-names*.

Sometimes by *Nick-names*, or terms of Disgrace, *viz.* The **Apostolici**, or *Apostolick*

Apoſtolick men, The **Cathari**, or *Puritans*, the old name of reproach, by which the *Novatians* and *Donatiſts* were called in the 4th *Cent.* **Perfectioniſts**, becauſe they preſt after Holineſs. **Publicanos**, becauſe they ſaid, they were ſent to publiſh the Goſpel. The **Fratracili**, or the *little Brethren*; and **Fraticelli**, viz. *Shifting Companions*. **Paſſageneg**, from their *Itinerat* Preachings. **Credentes**, the *Believers*. The **Humiliati**, the *humble Men*. The **Bon-homes**, the *good Men*. **Siccars**, *Cut-purſes*. **Gazars**, *Execrable*.

Turlupins, becauſe like *Wolves* they inhabited Woods, Caves, and Mountains.

Sometimes from ſlanderous, lying Reflections.

As the **Paterines**, as though they only worſhipped the *Father*, but refuſed to adore the *Son*; becauſe they would not fall down to the *Hoſt*, nor give reverence to their *Breaden* God. And from like reaſon alſo **Arians**, as denying thereby the Divinity of Chriſt. **Manichees**, becauſe they denied the Civil Magiſtrates Authority to depend upon the *Popes*, as men aſſerting therefore

fore *two* Principles. **Deupers of Baptisme**, because they denied that of *Bapt.* of *Infants*, and their Inventions to be Christ's Ordinance. **Denyers of Marriage**, because they disowned that to be *one* of the Sacraments, and that many of their *Barbs* lived single Lives.

Secondly, As to their *Original* and *Antiquity* which you will find to be very Antient.

The Antiquity of their Christianity.

Eusebius tells us in his *Ecclesiastical* History, *Lib.* 5. *p.* 74. *That there were Churches of them in those parts of* France, *under* Antonius Verus *the Emperour*, An. 179. recording there a large Epistle written by them, and as a Preamble thereto, he makes this following Inscription, *Of the Martyrdom of Saints, and cruel Persecution in* France, *under* Anton. Verus *the Emperour.*

It was the Country of France, *wherein the Theater of this Wrestling, before-mentioned lay, whose chief Cities and most frequented, in respect of the rest in the same Region, are* Lyons *and* Vienna, *by both which Cities the River* Rhodonus *doth run, compassing that whole Country: The holy Churches there sent*

their Letter touching their Martyrs, *unto the Churches throughout* Asia *and* Phrygia, *making relation of their affairs, after this manner:*

The Servants of Christ inhabiting Vienna *and* Lyons, *Cities of* France, *unto the Brethren throughout* Asia *and* Phrygia, *having with us the same Faith and Hope of Redemption; Peace, and Grace, and Glory from God the Father, and Christ Jesus our Lord be multiplied.*

Which excellent Epistle they mention at large, and which also you may read in the *Book of Martyrs.*

In the Preface to the *French* Bible, and the *first* that ever was Prnted, they say, *That they have always had the full enjoyment of that Heavenly truth, contained in the* Holy Scriptures, *ever since they were enriched with the same by the* Apostles *themselves, having in fair* Manuscripts *preserved the entire* Bible *in their Native Tongue, from Generation to Generation,* Morland Hist. p. 14. *Morland.*

Rainerius, one of their grand Persecutors, and chief *Inquisitor,* in the time of Pope *Innocent* the *Third,* in the *thirteenth Century,* gives this account of their Antiquity. *Among all the* Rainerius

Sects

Sects *which are, or ever were, there is none more pernicious to the Church of God than that of the* Poor People of *Lyons.*

First, *Because it is of a longer duration, some say it hath remained from the time of Pope* Sylvester, *some from the times of the* Apostles.

Balvedre. *Theodore Belvedre,* another of the *Popish* Missionaries, saith, that *That Religion* (which he calls Heresie) *hath been always in the Valleys of* Angrogna, in his Book *De Pro. Fide,* p 37.

Beza. *Beza* affirms in his Book, Historie des Homes illustres, *That the* Waldenses *were so called from their abode in the Vallets and straiter parts of the* Alpes, *where they had from a long time retired themselves, and one may say, they were the Reliques of the Pure, Primitive, Christian Churches; Some of them were called,* The Poor Men of *Lyons, who as some men have judged, had for their Head a Merchant of* Lyons *named* John, *and sirnamed* Waldo; *but herein they abuse themselves, because on the contrary this* John *was so named, being one of the* Waldenses.

Scuketus. *The* Waldenses *in their Letter to* Ocolampadius *affirm, That their Churches had continued down in constant* Succession

Succeſſion from the *Apoſtles* times, ſo *Sculteti Annal.* in *Anno* 1530. p. 295.

Beza, as *Peter Perin*, c. 6. tells us, Beza. *That the Seed of the moſt Antient Chriſtian Church, That was and hath been moſt miraculouſly preſerved in the midſt of the Darkneſs and Errors which have been hatcht by Satan in theſe later times.* And farther tells us, *That* Conſtance *upon the* Revelations *ſheweth, that the Reformation of the Church in the* Weſt *parts of the World, began in* France, *and that from their ſource it ſpread it ſelf through the reſt of* Europe.

In the next place you have ſome account of their Converſation, given by their Enemies themſelves. Of their Converſation.

Rainerius, *the* Inquiſitor *aforeſaid*, Reinerius *ſaith thus of them, That whereas all others procure horror by their blaſphemies againſt God, this of the* Lyoniſts, *hath a greater appearance of Piety, in as much as they live uprightly before men, and put their truſt in God in all things, and obſerve all the* Articles *of the* Creed; *only they blaſpheme the Church of God, and hold it in contempt, and therein they are eaſily believed of the People.*

And

And again *Jacob de Riberia* Secretary to the King of *France*, in his Collections of *Tholouse*, hath these words, viz. *The* Waldenses, *or* Lugdenses, *have continued a long time; the first place they lived in was in* Narbone *in* France, *and in the Dioceſs of* Albie, *&c. who disputed of Religion more ſubtilly than all others: were after admitted by the Prieſts to Teach publickly, not for that they approved their Opinion, but becauſe they were not comparable to them in Wit. In ſo great honour was the Sect of theſe men, that they were both exempted from all Charges and Impoſitions, and obtained more benefit by the* Wills *and* Teſtaments *of the Dead, than the Prieſts: A man would not hurt his enemy, if he ſhould meet him upon the way, accompanied with one of theſe Hereticks; in ſo much that the ſafety of all men ſeemed to conſiſt in their protection.* Du Pleſſis *Myſt. Iniquit.* p. 331.

Amongſt the Rules and Directions *Reinerius* gives to diſcover theſe Hereticks by (as he calls them) theſe are written by him, as you will find them in the *Bib. Pat.* printed at *Paris*, 1624.

Reinerius. *Hereticks*, ſaith he, *are known by Words and Manners; They are in Manners*

Manners compoſed and modeſt, no pride in Apparel, becauſe they are therein neither coſtly nor ſordid. They tranſact their affairs without lying, fraud, and ſwearing, being moſt upon Handicrafts Trades: Yea their Doctors, *or* Teachers *are* Weavers *and* Shoomakers, *who do not multiply Riches, but content themſelves with neceſſary things: Theſe* Lyoniſts *are very chaſte and temperate both in Meats and Drinks, who neither haunt* Taverns *or* Stews; *They do much curb their Paſſions, they are alwaies either working, teaching, or learning,* &c. *very frequent in their Aſſemblies and Worſhips,* &c. *They are very modeſt and preciſe in their words, avoiding Scurrility, Detraction, Levity and Falſhood. Neither will they ſay ſo much as* Verily, Truly, *nor ſuch like, as bordering too much upon Swearing, as they conceive; but they uſually ſay,* Yea *and* Nay.

Claudius, Archbiſhop of *Turin,* in his Treatiſe againſt the *Waldenſes,* gives this Teſtimony of them, *That as touching their Lives and Manners they have been alwaies ſound, and unreproveable, without reproach or ſcandal amongſt men, giving themſelves, to their power,* Claudius.

10

to the observation of the Commandments of God, Perins Hist. p. 40.

Baronius. *The Cardinal* Baronius *attributeth to the* Waldenses *of* Tholouse, *the Title of good men, and that they were a peaceable People*, Baron. Tom. 12. An. 1176. 835. However, he elsewhere (saith *Perin*) imputeth unto them sundry Crimes, and that very falsly.

The Lord Hailon. *Bernard de Girard*, Lord of *Haillan*, saith in his *Histor. of* France, Lib. 10. *The* Waldenses *have been charged with wicked things they are not guilty of, because*, saith he, *they stirred the Pope and great Men of the World to hate them for the Liberty of their Speech, which they used in condemning the Vices and dissolute Behaviour of Princes and Ecclesiastical persons.*

Viret. *Viret*, Lib. 4. c. 13. p. 249. speaks of the *Waldenses* as followeth,

The Papists, saith he, *have imposed great Crimes, and that very wrongfully, upon those Antient, Faithful People, commonly called* Waldenses, *or the poor People of* Lyons, *whose Doctrine makes appear, That the* Pope *is* Antichrist, *and that his Doctrine is nothing else but* Humane Traditions, *contrary to the Doctrine of* Christ Jesus; *For which cause*

cauſe they have dealt againſt them, as the Antient Panims *did againſt the* Chriſtians, *accuſing them that they killed their own Children in their Aſſemblies.*

Many more Evidences might be brought from their Enemies, who have been enforced, by the force of Truth it ſelf, to give moſt honourable reports of them; But let this ſuffice.

The next thing we ſhall acquaint you with, is the great Progreſs and Succeſs of their Doctrine. The Progreſs of the Goſpel amongſt them.

Bullinger tells us, *That not only throughout* France, *but* Italy, Germany, Poland, Bohemia, *and other Countries and Kingdoms of the World, the* Waldenſes *have made profeſſion of the Goſpel of* Chriſt Jeſus. Bullin. *in the Preface to his Sermons.*

Rainerius ſaith, *That another thing that makes this* Sect *more conſiderable than all others, is becauſe it is more general; For there is not any Country almoſt, whereinto this* Sect *hath not crept.* Rainerius

Math. Paris ſaith, in his Hiſtory of the Life of *Henry* the 3d in the year 1223. *That the* Waldenſes *had goodly Churches* M. Paris.

Churches in Bulgaria, Croatia, Dalmatia *and* Hungaria.

George Mrel in his *Memorials*, p. 54. asserts, *That notwithstanding all the bloody Persecutions, that attended the* Waldenses, *That in the* Year 1160. *There was in those days above* eight hundred thousand *Persons, that made profession of the Faith of the* Waldenses.

Sea of History. The Sea of Histories tells us, *That in the* Year 1315. *there was in the County of* Passau, *and about* Bohemia, *to the number of* fourscore Thousand *Persons, that made Profession of the Faith of the* Waldenses.

Poplemiere. *Le Sieur de Poplemiere* hath set down in his History, *That the Religion of the* Waldenses *hath spread it self almost in all parts of* Europe, *even amongst the* Polonians, *&c. And that after the* Year 1100 *they have always sowed their Doctrine, little differing from that of the Modern* Protestant, *and maugre all the Powers and Potentates that have opposed themselves against them, they have defended it to this day.*

Rainer. *Rainerius* saith, *That in his time there were Churches of them in* Constantinople, Philadelphia, Sclavonia, Bulgaria, *and* Digonicia, *and in* Albania,

nia, Lombardy, Milain, *and in* Romagnia, Venice, Florence, *&c.*

Vignier ſaith, *That after the Perſecution of* Picardy, *that they were diſperſed abroad in* Livonia *and* Sirmatia. Vignier.

Trithemius recounts, *That they confeſſed in thoſe times, that the number of the* Waldenſes *was ſo great, that they could go from* Cologne *to* Milan, *and lodg themſelves with Hoſts of their* own *Profeſſion, and that they had* Signs *upon their Houſes and Gates, whereby they might know them.* Trithem

In the Year 1200. they were in ſuch a manner multiplied, that they poſſeſt at home the Cities of *Tholouſe, Apamies, Montauban, Villemur,* St. *Antoin, Puech* Laurence, *Caſtres, Lambes, Carcaſonen, Beziers, Narbonne, Beaucaire, Avignion, Taraſcon,* the Count *Venicin* 4 in *Dauphine, Creſt Arnaud,* and *Monteil Amar.* And had many great Lords who took part with them, as Earl *Raimiand* of *Tholouſe,* and the Earle of *Foix,* the Vicount *Beziers, Gaſton* Lord of *Berne,* Earl of *Carmaine,* and Earl of *Brigor*; The Kings alſo of *Arragon* and *England* too, did many times defend their Cauſe, by reaſon of their Alliance with Earl *Raimiand,*

Hologary in the History of *Foix*.

The means they used to propagate the Gospel.

The means by which Truth came to be so propagated by them, were principally these; *First*, By the diligent care they had to instruct their Youth in the knowledg of the *Scriptures*, and to train them up in the Nurriture, Fear and Admonition of the Lord, as the Nurseries, Seminaries, and Seed-plots of Grace and Truth.

Secondly, The industrious Care and Pains they took, not only to beget Ministerial Abilities, but the due improvement made thereof, by those engaged therein, in all parts and places whither they were sent.

And *Thirdly*, By the violent Persecutions of them, whereby they came to be dispersed into most parts of the World, that old way, That Knowledg and Truth was propagated in the *Primitive* Times.

1. *By diligently instructing the Youth.*

The *First* means blest for the encrease of Knowledge, was the Care and Pains they took in the *Catechising* of their Youth, instructing them in the Knowledg of the Scriptures. *Perrin* in his *Second* Book, p. 16. *And in this it*

P. Perrin.

was

was, ſaith he, *that they have been bleſt* P. Perrin.
of God, above all Chriſtian *People throughout* Europe, *inſomuch that their* Infants *were hardly weaned from their* Mothers *Breaſts, but their* Parents *took a ſingular Care and Diligence to inſtruct them in the* Chriſtian *Faith and Doctrine, until they were able to confound the Antient and the Learned.* And of which you have a very pregnant Inſtance out of *Veſſember*, in his Oration Veſſember.
touching the *Waldenſes*, who tells us, *The Biſhop of* Cavaillon, *in the time of the great Perſecution againſt the* Waldenſes *of* Merindal *in* Provence, *firſt ſent a* Monck *among them, to convert them; who returned ſo convinced himſelf, that he confeſſed, he had not ſo much profited in his whole life in the* Scriptures, *as he had done in thoſe few days of Conference with them. The Biſhop not being ſatisfied with this trial, ſent a Company of young* Doctors *that came lately from* Sorbonne, *to confound them by the Subtilty of their* Queſtion; *But one there was among the reſt, that ſaid at his return, with a loud voice, That he had learned more touching the* Doctrine *neceſſary to* Salvation, *in attending to the Anſwers of the little* Chil-

dren *of the* Waldenses *in their* Catechisings, *than in all the* Disputations *of* Divinity *which he had ever heard in* Paris. *Then the* Bishop *sent for the* Children *themselves, and caused them in the face of a great Assembly to be interrogated, and to Question one with another, and which was done with that Grace, and Gravity, and Understanding, that it was marvelous to hear: to the confounding the* Doctors *and* Learned *Men then present.* The Story whereof you may read at large in *Fox Martyrol.* 2 Book, p. 194.

And thus it was that every Family was as it were a Colledge, to instruct into the true Learning, that maketh wise to Salvation, and furnisheth to every good Word and Work, and which was the Seed-plot to their Ministry.

Rainarius *Rainarius* tells us, *That they had the* Old *and* New-Testament *in the* Vulgar *Tongue, and that they Teach and Learn it so well, That he had seen and heard,* he said, *a Country Clown recount all* Job, *word for word; and divers others, that could perfectly deliver all the* New Testament; *And that Men and Women, little and great, day and night*

night ceaſe not to Learn and to Teach.

Secondly, As to the way of their Miniſtry, That ſpecial means appointed by God to beget Faith, and encreaſe Knowledge, you have it briefly ſet forth by *P. Perrin*, as he had extracted it out of their *antient* Manuſcripts, *viz. All thoſe who are to be received as* Paſtors *amongſt us, while they remain with their Brethren, are to entreat our People to receive them into the Miniſtry, as likewiſe that they would pleaſe to pray to God for them, that they may be made worthy of ſo great a Charge; and this they are to do, to give a Proof, or Evidence of their Humility. We alſo appoint them their Lectures, and ſet them their Tasks, that they may get by heart, not only all the* New Teſtament, *but a great part of the* Old, viz. *The Writings of* Solomon, David, *and the* Prophets; *And afterwards having a good* Teſtimonial, *and being well approved of, they are received with Impoſition (or laying on of Hands) and Preaching. He that is received the* laſt, *ought to do nothing without the permiſſion of him that was received before him; and in like ſort, the former ought to do nothing without the conſent of his* Aſſociate. *Our daily*

2. By improving their Miniſtry.

Food, and that Raiment wherewith we are covered, we have ministred and given to us freely, sufficient for us, by the good people whom we Teach and Instruct.

Their Ministers were called *Barbes* or *Unkles*, as *Fox*, 186. Or as some suppose, because bearded Men, Elders or Fathers. Vignier. *Of these some were married, to manifest thereby their approbation of the state of Matrimony; others kept themselves single for conveniences sake, forasmuch as they were oft-times obliged to remove and shift their Habitations and Abodes; and as occasion required, to undertake long and tedious Voyages, for the propagating of the Gospel, in remote and far Countries, with whom they had a particular and constant Correspondence; namely into* Bohemia, Germany, Calabria *and* Lumbardy, *whither the abovesaid* Barbes *went by turns as Ischoraries, to visit their Brethren there, and to preach the Gospel of Christ amongst them, having not only Houses of their own to entertain their* Barbes, *but Schools also in divers Countries.* Vign. *Mem.* p. 15.

Morland. *Those* Barbes *who remained at home in the Valleys (besides their officiating and labouring in the work of the* Ministry)

stry) *took upon them the disciplining and instructing of the Youth, especially those who were appointed for the* Ministry, *in* Grammar, Logick, Moral Philosophy *and* Divinity. *Moreover the greatest part of them gave themselves to the study of* Physick *and* Chirurgery, *and herein they excelled (as their Histories tell us) to admiration, thereby rendering themselves most able and skilful Physitians, both of Soul and Body. Others of them dealt in divers* Mechanick *Arts, in imitating of* Paul, *who was a Tent-maker, and* Christ *himself, who was a Carpenter. Once in the Year they use to have a general* Meeting *in the Month of* September, *to treat of their affairs.* Taken out of an Antient *Italian* Manuscript, as you have it, *Morlands* Hist. 1 Book, 8. c. p. 183.

Bucer, p. 159. saith, *Besides* Ministers of the Word and Sacraments, *they have a certain* Colledg *of Men excelling in Prudence and Gravity of Spirit, whose office it is to admonish and correct offending* Brethren, *to compose such as disagreed, and judge in their Causes.* Bucer.

And again in *Morlands* Hist. p. 179. *Their Ministry were through Gods grace endued with excellent Spirits, and were* Morland.

for the most part, a Generation of humble, holy, and harmless Men, of meek, peaceable and quiet Tempers, exceeding painful in their Calling, *and carefully watching over their Flock committed to their charge. Labouring faithfully in the Lords Vineyard, and imploying their whole Time and Talents for turning Souls unto Righteousness, which they did with much Labour, Watchings, and Fastings; by suffering many Buffetings, Stripes, and Imprisonments, yea and many times by Death it self; Sealing the Truths they Preached to others with their own Blood: In sum, they were mortified to all the Pomp, Glories, and Riches, to all the Pleasures, Honors, and Preferments that this World could afford them; having their Conversations as Strangers, Pilgrims, and Sojourners here below, conforming themselves, as near as they could, to the Scripture-pattern and Example of the* Apostles, *and proportionable thereto were their Labours blest, and succeeded to admiration in all places where they came.*

Perin Hist. p. 16. *Their Pastors,* saith he, *did not only content themselves to exhort them on the* Sabbath-*days, but went all the Week to instruct them in their*

their Villages, Preaching *also in the Fields to the keepers of the flocks.*

The other way whereby the *Gospel* was thus promoted and spread, was by the great Sufferings and Persecutions that attended them, especially from the 12*th Century* downwards; For till then, as observed by *Fox*, *Usher*, and others, there was more Calmness and Serenity, Satan being as it were bound, as they conceived; and the Reason thereof a Learned Pen observes to be, That *Antichrist* till about this time was not arrived to his ἀκμὴ, or perfect stature, having now attained as well a *Temporal* as *Spiritual* Soveraignty; his *temporal* Advantages accrued most to him by the *Donation* of *Pipin* and *Charles the Great*, &c. And his *Spiritual* not only by the Establishment of the several *Orders* of the *Regular Monks* and *Friars*, viz. The *Benedictines*, *Franciscans*, and *Dominicans*, which much advanced and strengthned the Popish Usurpations; But the Ratification of the *Canon Law* about this time collected by *Gratian*, as also the *Sophistical* School *Divinity* now begun by *Lombard*, *Aquinas*, and *Albertus* 3. By their great Sufferings.

Magnus that gave no small addition thereto. Now it was they durst cope with Kings and Emperors for Soveraignty, and assert their Bloody Idolatrous Masses, Images, Breaden God, with all Force, Cruelty, and Violence imaginable.

Against whose Pride, Pomp, Idolatry, and *Antichristian* Usurpation, doth the Lord raise up these his Witnesses, even these poor, mean, contemptible People, who by asserting and maintaining Christs Ministry and Ordinances, according to the Simplicity and Plainess of the *Scriptures*, faithfully do oppose, impugn and confront all the Popish Traditions, Usurpations, and Inventions, in all their *Grandeur*. And so it may be said, That against the *Beast* and his Armies doth the *Lamb* and his Army oppose themselves.

The *Waldenses* now standing up with a loud Voice, do call upon all to come out of *Babylon*, to have no Fellowship or Communion with her; detecting her to be that *Abomination* that was to sit in the *Temple* of *God*, and that should corrupt the Earth with her Filthiness; And about this time it was

that

that that moſt excellent Piece touching *Antichriſt* was brought forth by them, which deſerves to be written in Letters of Gold, ſuppoſed to be written by *Peter Bruis*, the famous *French* Martyr, and which hath been preſerved in all Ages ſince, by the *Waldenſes* in the *Alpes*, whence *Perin* tells us, he received it, and which he hath Printed at large, *Par. 3. Lib. 3. c. 1. In which Treatiſe we have* Antichriſt *deſcribed to be the* Myſtery of Iniquity, *or a Lye under the cloak of Truth.*

An Extract of their Treatiſe of *Antichriſt.*

2. *It is ſaid, That this Antichriſt is not one ſingle Perſon, but a Confederacy of Iniquity, in oppoſition to Chriſt*, &c.

3. *This Contrariety of Antichriſt to Chriſt, conſiſts, (1.) In his Words, Wiſdom. (2.) His Phariſaical Religion. (3.) Managing Spiritual Power by Secular Tyranny, Riches, Dignity*, &c. *(4.) By filling up the Churches of Chriſt with carnal Worldlings.*

4. *That the perfection of Antichriſt conſiſts in a full Uſurpation of the Authority of Chriſt, according to* 2 Theſ. 2. 4.

5. *That the work of Antichriſt is to change Truth into Error, and Error into Truth. (2.) To rob Chriſt of his Merits*, &c. *(3.) Placing Sanctifi-*

cation

cation of the Spirit in externals, and Grace and Salvation in the work done. (4.) *Neglecting Discipline.* (5.) *By maintaining Unity by Tyranny.*

6. *The* Subterfuges *of Antichrist are laid open, and its Causes.*

7. *The moving Causes and* Scriptures *loudly calling to come out from, and not to touch her,* &c.

By such like Exasperations did the Popes, whose Interest & Grandeur was thus struck at, come forth now with all the Subtilty, Malice, and Revenge, that Hell and their Devilish Natures could invent, and that by several Methods and Stratagems to crush and suppress Truth; which the more they endeavoured, the more it throve and got ground, and encreast in the Nations; The Blood of the *Martyrs* proving the Seed of the *Church.*

The several ways of their persecutions

Whose cunning, murderous Designs were much after this sort; *First,* The better to discover their Persons and Principles, they sent forth *Missionaries* in all points to imitate them, in a plain, humble way to go up and down afoot amongst them, to dispute with them, to preach to them, to gain upon them; of this sort was *Francis, Dominick,*

and *Benedict*, for whose excellent Service then, they have since *Sainted*, and set up *Orders* in their Names, in imitation of the poor People of *Lyons*, or as they would be thought, in an *Apostolick* guise: But when that would not do, when they could neither flatter, dispute, nor preach them out of the Truth, then they

Secondly came forth with *Synodical* Censures, Condemnations, *Anathema*'s and Curses, *Popes* Bulls and Decretals, with *Emperors* Statutes, Decrees, and Injunctions. But they nothing prevailing, 2.

In the next place, *Thirdly*, They sent our their *Inquisitors*, impowred and commissioned to Examine, Censure and Condemn, and to deliver up to the *Secular* Powers to all manner of Tortures and cruel Deaths, which they exercised with great Severity, but all in vain. 3.

Fourthly, They betook themselves to Surprizes and *Massacres*, and to stir up Kings and Princes to raise Armies, to suppress and root up this Generation, and by Fire and Sword to lay waste their Cities and Countries; which they did with great Devasta- 4.

tion,

tion, especially in *Province*, *Dauphine*, *Languedoc*; But the effect was, as they drove them out of one Countrey and Place, they went into others; and where ever they came, they still met with the same measure from that *spirit*: But God carried them through wonderfully, so that they could rejoice and glory in their Tribulations, that they were accounted worthy to suffer for *Christ*'s sake, and whose titles of Honour, as they say in the Preface of their *Bible*, were Injured, Reproached, Fugitives, Forsaken, Despised, Abandoned, Excommunicated, *Anathematized*, Confiscated, Imprisoned, Tortured, Banished, publickly disgraced, wearing *Miters* in Derision, spit upon, shewn upon Scaffolds, their Ears cut off, their Flesh pluckt off with Pincers, drawn with Horses, drag'd up and down, broyled, roasted, stoned to Death, burnt, drowned, beheaded, dismembred, and other like glorious and honourable Titles, they say, of the Kingdom of Heaven.

But the more they designed to suppress Truth by these means, the more it thrive; These worthy Confessors being found Overcomers by the Blood

of

of the Lamb, and word of their Teſtimony, not loving their Lives unto the Death; as it was experienced in the ſeveral Countries, in the ſeveral Ages hereafter mentioned, as at large is given you in *P. Perrins* Hiſt. *Viz.*

The Sufferings of the *Waldenſes* Churches in *Dauphine*, in the 12, 13, 14, and 15 *Cent.* Chap. 3.

Their Sufferings in *Piedmont* in the 14, 15, 16 *Cent.* ch. 4.

Their Sufferings in the Marquiſate *de Saluces*, 16, 17 *Cent.* c. 5.

Their Sufferings in the *New* Lands, 16 *Cent.* c. 6.

Their Sufferings in *Calabria*, 14 and 16 *Cent.* c. 7.

Their Sufferings in *Province*, 12, 13, 14, 15, 16, *Cent.* c. 8.

Their Sufferings in *Bohemia*, 15 *Cent.* c. 9.

Their Sufferings in *Auſtria*, 14, and 15 *Cent.* c. 10.

Their Sufferings in *Germany*, 13, 14, 15. *Cent.* c. 11.

Their Sufferings in *England*, 12, 13 *Cent.* c. 12.

Their Sufferings in *Flaunders*, 13 *Cent.* c. 13.

Their

Their Sufferings in *Poland*, 12, 14. *Cent.* Chap. 14.

Their Sufferings in *Paris*, 13, 14. *Cent.* c. 15.

Their Sufferings in *Italy*, 13, 14, 15. *Cent.* Chap. 16.

Their Sufferings in *Dalmatia*, *Croatia*, *Sclavonia*, *Constantinople*, *Greece*, *Philadelphia*, *Digonicia*, *Livonia*, *Sarmatia*, *Bulgaria*, in the 13. *Cent.* c. 17.

Their Sufferings in *Spain*. 13. C. c. 18.

Their Sufferings by the cruel Wars managed against them by Pope *Innocent* the *Third* for *eighteen* Years together, in conjunction with many Kings and Princes, in the 13 *Cent.* together with other Wars carried on by other Popes and Kings of *France* and *Spain* in the 13 and 14 *Cent.* with the wonderful detriment that accrued also to the Enemy, who lost sometimes an *Hundred Thousand* Men at a Siege, you have largely set forth in *Perrin*'s Hist. of the *Albigenses*, in 2 Books. Their Sufferings at *Merindal* & *Cabriers* by *Fox*, p. 201. vol. 2. Their late Sufferings in our time by the Duke of *Savoy*, in the Valleys of *Piedmont*, 1655. is largely set forth by Sir *Samuel Morland*, who was the Agent sent with the *English* Contribution.

Having

Having thus *finiſhed* the *Hiſtorical* Account of theſe *Eminent Worthies*, I cannot but again *remember* you, That this was the *People* that bore ſo great a witneſs for *Believers*, and ſo firmly oppoſed *Infants Baptiſm*, as by ſo many Arguments in the *Seventh* Chapter is made good to you.

A Poſtſcript.

UPon the cloſing of my Papers, Mr. *Bunions* Book in Anſwer to Mr. *Paul's* coming to hand [called Differences about Baptiſme no Bar to Communion] defending ſtill, That *Churches* may and ought to hold *Fellowſhip* with *Unbaptiſed* Perſons.

I took my ſelf concerned, having briefly hinted to his former, to give ſome ſhort return to this alſo, leaving his manifold *Abſurdities*, Contradictions, unbrotherly Tauntings and Reflections, Contemptions, traducings the wiſdome of Chriſt, and his holy Appointments, to be called to accoune by that hand, that hath ſo well begun to reckon with him.

The

The little that I shall do herein, is not to trace him in his *Meanders*, or to answer his Reflections with Reflections, but in a few things to discover, how he hath *darkned* Counsel by words without Knowledg, and whilst he pretends *Brotherly love*, violates the very Law of *Charity*, and under pretence of pleading for *Truth*, introduceth hainous *Error*, and *fundamentally* mistakes himself in both his Books.

Five of Six of which *Fundamental* Mistakes are here *detected*, and which, I conceive, may be as full an *Answer* to both his *Books*, as if *Volumes* were written thereto. For according to the Maxime, *Frustra fit per plura, quod fieri potest per pauciora*; In vain we do that by much, which may be done by less: which therefore take as followeth, *viz.*

Mr. Bunians *Fundamental Mistakes.*

1. Asserts Principles without *Scripture* to warrant them

First, By asserting that for a *Principle* and *Practice* in the *Worship* of God, that hath neither *footing* nor *Foundation* in the Word of God, and for which neither *Precept* nor *Example* is produced to warrant it.

A *Presumption*, then which as nothing can savour more of *Ignorance* and *Folly*,

Folly, Isai. 8. 20. Jer. 8. 9. so nothing more *dangerous* and *destructive* to *Religion* it felt, as *Mark* 7. 7,8,9.

Secondly, In so positively *thwarting* and *contradicting* not only the *Wisdom* and *Authority* of Christ in his Commission, who enjoynes *Baptisme* to be the *next thing* after *Faith* and Conversion, *Matth.* 28. 19.

2. Positively contradicts *Scripture* Precepts and Practice

But the constant *Practice* of the Saints in *obedience* to it. As for instance, *Acts* 2. 41. it is said, *Then* (viz. immediatly) *they that gladly received his Word were baptised, and the same Day added, and so continued in Fellowship, and breaking of Bread, &c.* Where you have the direct *Order* kept, 1. *Teaching.* 2. *Baptizing.* Then 3. *Church Fellowship*, and *breaking of Bread*, which is the standing *Directory* to the *Worlds end*, and not *Teaching*, *Church-Fellowship*, and then *Baptisme* after.

So Acts 22. 16. Ananias *exhorts* Paul, *after his Confession, to arise and be baptised*, with a *Why tarriest thou? Though he had eaten nothing* of three *dayes*, Acts 9. 9. being a Duty that admits not of Delays. It was not, Arise, and go and *break Bread* with the *Church*,

Church, but, Arise and be *Baptised* in the *first* place.

And therefore the Jailor, *Act.* 16. 33. must after his conversion, *straitway*, yea, *in that same hour of the night, without further delay, be baptised*, as a thing not to be neglected for a moment.

And so also *Cornelius* in *Acts* 10. 47. though he was Baptized so eminently with the Spirit, yet must forthwith *be commanded to be baptized with Water*, a thing by no means to be deferred, as *Peters* words imply, who upon his seeing him so filled with the Spirit, saith; *Can any man forbid Water that these should not be Baptised*, &c. No sure, no man of Knowledg or Conscience, can do it, or will admit of delayes therein.

And the reason hereof is plain, Because this was the *Listing*, *Espousing*, *Covenanting*, *Ingrafting*, *Implanting* Ordinance; Believers being expressly said hereby to be *planted into* Christ, Gal. 3. 27. and *Baptised into Christ*, Rom. 6. 3. And which Baptizing and Planting into *Christ*, is no other but an *Orderly* entring *into the Visible* Church, or Body of Christ, as so fully expresst, 1 *Cor.* 12. 12. An *Order*

faithfully.

faithfully to be observed as a *Fundamental Practice*, Heb. 6. 2. & which must be kept, *Eph.* 2. 21. and duly regarded, 1 *Cor.* 11. 1, 2. upon the severe penalties threatned, *Mat.* 5. 19. 2 *Joh.* 9. *Act.* 3. 22, 23.

And which lies so full and clear in the *Scriptures*, that it hath obtained an *universal Consent* by most that have owned the Christian Religion, and in any Form professed the same, whether *Papists*, *Protestants*, *Independants*, *Baptists*. In so much that Mr. *Baxter* himself in his plain *Scripture* proof, *p.* 126. saith, *That if any shall be so impudent as to say, it is not the meaning of Christ, that* Baptizing *should immediatly follow* Discipling, *they are confuted by the constant Example of* Scripture. *So that*, saith he, *I dare say, this will be out of doubt with all rational, considerate, impartial Christians.*

So that Mr. *Bunian*, in his opposing this Principle, may well be said, Not only *not to please God*, but to be *contrary to all men.* And whose return to Mr. *Paul* hereupon is so ridiculous, that it may not be unworthy your knowledg, as witnessing either his egregious Ignorance, or Self-condemnation

nation therein, which I shall give you in his own words, p. 98. who first set down Mr. P. Question, viz. *Whether your Principle and Practice is not equally against others, as well as us*, viz. Episcopal, Presbyterians, *and* Independants, *who are also of our side for our practice, though they differ with us about the subject of* Baptism, (*viz.* 1. to Baptize, then to Communicate) *Do you delight to have your hand against every man?*

Fun. *Ans.* B. Answ. *I own* Water-Baptism *to be Gods Ordinance, but I make no Idol of it. Where you call now the* Episcopal *to side with you, and also the* Presbyterian, *&c. You will not find them easily perswaded to conclude with you against me, they are against your manner of Dipping, as well as Subject of Water-Baptism; neither do you, for all you flatter them, agree together in all but the Subject; Do you allow their* Sprinkling? *Do you allow their Signing with the* Cross? *Why then have you so stoutly an* hundred *times over condemned these things as Antichristian? I am not against every man, though by your abusive Language you would set every one against me; but am for Union, Concord and Communion with Saints*

Saints as Saints, and for that cause I wrote my Book.

This is that he calls his *Answer*; but let all the world judg, whether he hath so much as once taken the least notice of the Question.

Mr. *Paul* tells him, his Principle and Practice opposes all those named as us, *viz.* Who do *own* with us as a *principle*, that *Baptism* should *precede* Church-Fellowship; and therefore in their sence of Baptism (which is not in the Question, either as to Subject or Circumstance) do practise it accordingly, not admitting any *Unbaptised* Person into their Fellowship. And the truth whereof, if Mr. *Bunian* doubt, besides their Writings, I could give him some late instances of grown *persons*, not *Sprinkled in Infancy*, that must not be admitted upon account of their *Saintship* into *Fellowship*, till they had Water sprinkled, or *poured* upon their *faces*, and that by some that he hath leaned upon as Patrons.

But what doth he reply to this, how doth he acquit himself from this Singularity, so differing in Principle and Practice from all? They differ from you in the manner, as well as the subject.

ject. I am not against every man — but am for Union, Concord and Communion with Saints. But would any *Child*, that could say any thing for it self, have made a more *ignorant Return*; therefore you may judg of the rest by it. But to the next.

3. *That* Ignorance *absolves from Sins of* Omission *and* Comission.

A *Third Fundamental Mistake* is his presumptuous asserting all along, That *Ignorance* doth *absolve* both from the *Sin of Omission* and *Commission*, and which not only justifies the *neglect* of the *true*, but the Exercise of *false* Worship; and not only bears out in *rejecting* of Christs, but the *embracing of Antichrists appointments*; and that not only to give a *Dispensation* to the *parties themselves* thus transgressing, but to the *Congregation* also that shall *Receive* and *bear* with them. A Rule, if observed, what corrupt Doctrine or Practice might not be introduced thereby? And which may pass for as *good Doctrine*, as theirs of old, if they could but say *Corban*, they might be set free from their *dutiful Obligation* to their *Parents*, Mark 7. 11.

4 *By decrying Institutions, by crying up Moral Precepts.*

A *Fourth* is, That under pretence of crying up *Obedience* to the X. *Commandments*, or *moral Precepts*, he takes the

the boldness to decry and trample *under foot* Christ's *instituted Worship*, as though it were possible to be guilty of *false Worship* and *Idolatry*, and not violate the *first* and *second* Commandment. Did not such daring Presumption cost *Israel* dear, in their *following* the *Rebellious Inventions* of *Jeroboam* the Son of *Nebat*, who made *Israel* to *sin*? and what was that heinous *provocation*, but the perverting the right *way* of the Lord, by *changing* part of his *Instituted Worship*.

A *Fifth* is, His *asserting* that the Churches in the *New Testament*, to whom the *Epistles* were written, *were not all Baptized*; to the vacating all the holy *Exhortations* and spiritual *Obligations inferred* and *inforced* from the same, almost in every Epistle: and which he *grounds* upon his vain *Imagination*, That because it is said, Gal. 3. 27. *As many of you as have been baptised into Christ, have put on Christ.* And Rom. 6. 3. *Know you not, that so many of you as have been baptised into Christ, were baptised into his Death*; implying that the words *so many*, import that *some* were not.

5. That the Churches to whom the Epistles were written, were not all baptised

Not considering that the *Scope* and

the *Argument* from the words, which do *necessarily* enforce another *sense*; and that such a sense, as he would put upon them, is altogether *grounded* and *unreasonable*: as for instance, in *Gal.* 3. 27. He tells them that they are all the Children of God, baptised into Christ. For the Apostle having said *vers.* 26. That they were all the *Children of God*, he in the next *words* gives the *reason* of what he had said; for they had *put on Christ by Baptisme*.

But now if their putting on of Christ in *Baptisme* was to be *esteemed* as a proof of their *Relation to God* as Children, as the *Apostle*, you see, makes it to be; Then that which he gives in by *way of Reason* and *proof* that they were all the *Children of God* by *Faith*, would fall short of *this end*, if only a part of the *Members* of their *Churches* had been *Baptised*, and not all.

And so in like manner in that other Text, he presseth a *general Duty*, viz. *Mortification* and *Vivification*, from a *general* and *universal Practice*, otherwise those Duties would not in this Argument *concern* the Unbaptised. And by as good *Argument* may we conclude, that because the Apostle

commands,

commands, that as *many Servants as are under the yoke, should count their own Masters worthy of all honour, that the name of God be not blasphemed*; That *some* Servants, by the same inference might be under the yoke, and *some not*, and that *some* must *honour* their Masters, and some might *choose*.

Sixthly, By his declaring so often, and so positively, That *Baptisme* is not a *Church-Ordinance*, whereby he bears up himself exceedingly in his *Notion*: To which I would say, It must either be an *Ordinance* left by Christ for the *Church to manage* and order, or to the *World*, for I know no *medium*: But that he left no such holy Appointment to be managed by the *ignorant prophane* World, but to the Church only, I thus prove. 1. Because he hath committed the *Ministry* to *them* to Teach and *Convert*, which must precede *Baptisme*, and qualifie for it. 2. That to the Church belongs *ordinarily* to receive the account of such *Conversion*, that it may be better understood, whether the Party desiring Baptisme, doth believe with all the heart; and that he hath brought forth *fruits* meet for *Repentance*, before he be baptised with

6. That Baptism is no Church-Ordinance.

the *Baptisme* of it. 3. That to them belongs the *appointing* of the *Administrators* and faithful Witnesses to see it orderly *performed*; otherwise Women, Apostates, or any, as some hold, may do it: *God is a God of Order, and not of Confusion*. And *all things are to be done to Edification*. 4. Because it is an *entrance* and *door* into the Visible Church, as hath been amply in the foregoing Treatise proved, and the foregoing *Scriptures* evidence, and which is so clear, saith Mr. *Baxter*, that they must deny *Scripture* that deny it. It is true (as Mr. *Paul* affirms) that Persons entered into the Visible Church hereby, are by consent *admitted* into particular *Congregations*, where they may claim their *Priviledges* due to Baptized Believers, being orderly *put into the Body*, and put on Christ by their Baptismal *Vow* and *Covenant*, for by that publick *Declaration* of consent is the *Marriage* and solemn *Contract* made betwixt Christ and the Believer in Baptisme, as before at large. And if it be *prepostrous* and *wicked* for a Man and Woman to cohabite together, and to enjoy the Priviledges

viledges of a *Marriage-state*, without the passing of that publick *Solemnity*; So it is no less *disorderly* upon a *Spiritual* account, for any to claim the Priviledges of a Church, or be admitted to the same till the passing of this *Solemnity* by them.

But 'tis not done in the Church? No more is Visiting the Sick, or anointing with Oyl, are they not therefore Church-Ordinances?

If any desire further *Satisfaction* upon this *Argument*, they may peruse two *Treatises*, one written by Mr. *Allen*, called, *Baptismal Abuses discovered, Disproving the Lawfulness of Infants, and verity of Believers Baptism, with the irregularity of mixt Communion, Baptised and Unbaptised*, written 1653. The other by Mr. *Lamb*, called *Truth prevailing against the fiercest opposition*, upon the same subject, the same Year, both answering Mr. *John Goodwin* opposing the same. And which are done with that *Judgment, strength of Argument*, and *Authority of Scripture*, that notwithstanding they have both of them personally declined those Truths, so *zealously* and *understandingly* pleaded for by them, and

gone back to that they therein call *Humane Tradition*, *Will-Worſhip*, and *Idolatry*, fulfilling *Dan.* 11. 35. *Pro.* 28. 4. *Gal.* 2. 18. 1 *Pet.* 2. 21, 22. Yet will their Books, not only live as a Witneſs for God, and his reproached Truths, but as a living Teſtimony againſt themſelves, in their unreaſonable and unrighteous Departure from the ſame, (without Repentance) to all Generations.

FINIS.